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Chapter Eighteen

The Chapter Concerning The Unseen Assistance that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Received

This chapter discusses how Nabi ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ received unseen assistance when they left the material means, held firmly on to spiritual means and when the Sahabah رَضِيَ اللَّهُ عَنْهُمْ shared the concern that Rasulullaah ﷺ had for the guidance of people and calling them towards Islaam. It also highlights how the Sahabah رَضِيَ اللَّهُ عَنْهُمْ imbued within themselves the same character traits and noble qualities of Rasulullaah ﷺ.

Assistance by the Angels

Angels Assist the Sahabah رَضِيَ اللَّهُ عَنْهُمْ during the Battle of Badr

Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ reports that after he had lost his eyesight, Hadhrat Abu Usayd رَضِيَ اللَّهُ عَنْهُ said, "O son of my brother! By Allaah! If you and I were at Badr and Allaah restored my eyesight, I would show you the valley from where the angels came to (assist) us. Rest assured that I have absolutely no doubts or uncertainties about this." (1)

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ says, "Hadhrat Jibra'eel رَضِيَ اللَّهُ عَنْهُ descended during the Battle of Badr in the form of Zubayr رَضِيَ اللَّهُ عَنْهُ and wearing a yellow turban with a part of it hanging over his face." (2)

Hadhrat Abbaad bin Abdullaah bin Zubayr reports that because Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ was wearing a yellow turban with a part of it hanging over his face, the angels also descended with yellow turbans on their heads." (3)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ says, "The striking feature of (many of) the angels during the Battle of Badr was their white turbans (while others wore yellow turbans), the ends of which they let hang behind their backs. During the Battle of Hunayn, they wore green turbans. The angels however never actually

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.280). Tabraani has reported a similar narration but Haythami (Vol.6 Pg.84) has commented on the chain of narrators.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

(3) Haakim (Vol.3 Pg.361). Tabraani and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

fought during any of the battles apart from the Battle of Badr. What they would do was **increase the numbers** of the Muslims and assist them without actually killing the enemy." (1)

Hadhrat Ikrama reports that Rasulullaah ﷺ's freed slave Hadhrat Abu Raafi رَافِيؓ said, "I was the slave of Abbaas bin Abdul Muttalib when Islaam entered our household. Abbaas رَافِيؓ, (his wife) Ummu Fadhl رَافِيؓ and I all accepted Islaam but because Abbaas رَافِيؓ was afraid to oppose his tribe and because he was a wealthy man with a lot of his wealth invested with many people of his tribe, he concealed his Islaam from them. Abu Lahab did not participate in the Battle of Badr and sent Aas bin Hishaam bin Mughiera in his place. Many other people did the same and there was none who stayed behind without sending a representative. We felt tremendous strength and honour when we heard what had happened to the Quraysh at Badr. May Allaah humiliate and disgrace them!"

Hadhrat Abu Raafi رَافِيؓ narrates further. He says, "I was a weak man who used to carve arrows in the Zamzam tent. By Allaah! I was sitting and carving my arrows there one day and Ummu Fadhl رَافِيؓ was also there with me. We were rejoicing about the news that reached us when Abu Lahab arrived, dragging his feet along with great difficulty. He sat on the tent's rope with his back towards mine. It was while he was sitting there that someone announced, 'Here comes Abu Sufyaan bin Haarith bin Abdul Muttalib who has just arrived (from the Battle of Badr).' This Abu Sufyaan's name was actually Mughiera. 'Come here!' Abu Lahab called out to him, 'I swear by my life that you should be having some news.' Mughiera sat by him as the people stood by.

'Dear nephew!' Abu Lahab said to him, 'Tell me what happened to the people (how were they defeated?).' Mughiera said, 'By Allaah! As soon as we engaged them in combat, they started killing us as they pleased and took us prisoner as they pleased! By Allaah! The blame cannot be placed on our men because the men we fought were extremely fair in complexion and they rode spotted horses that glided between the ground and the sky. By Allaah! They left nothing and nothing could stand before them.'

Hadhrat Abu Raafi رَافِيؓ says, "I then grabbed hold of the tent's rope and exclaimed, 'By Allaah! Those were angels!' Abu Lahab then raised his hand and struck me hard on my face. As I stood up to him, he attacked me and struck me to the ground. He then sat on my chest and started hitting me because I was a weak man. Ummu Fadhl then stood up, took up one of the tent's supports and struck Abu Lahab so hard over the head that he sustained a horrible wound. She then said, 'Are you taking advantage of him because his master is not around?' Abu Lahab then went away feeling most humiliated. **By Allaah! Abu Lahab did not live even seven days more when Allaah afflicted him with a form of smallpox that led to his death.**"

In another narration, Hadhrat Abu Raafi رَافِيؓ adds, "**Abu Lahab's sons left his body for three days after his death until it began to exude a foul odour.** This was because the Quraysh feared this form of smallpox as much as they feared a

(1) Abu Nu'aym in his Dalaa'il (Pg.170)

plague. Eventually, someone from the Quraysh rebuked them saying, 'Shame on you two! Have you no shame?! **Your father's body is rotting in the house and you are not burying him?**' They excused themselves saying, 'We fear that those sores are contagious.' 'Come along,' the man offered, 'I shall assist you with it.' By Allaah! They bathed the body by throwing containers of **water over it from a distance without going anywhere near it.** They then carried it to the upper reaches of Makkah where they placed the body against a wall and **threw stones over it.**"⁽¹⁾

Angels Assist the Sahabah ﷺ during the Battle of Hunayn

Hadhrat Auf bin Abdur Rahmaan the freed slave of Ummu Burthun reports that a Sahabi ﷺ who participated in the Battle of Hunayn on the side of the Kuffaar said, "When we clashed with Rasulullaah ﷺ (at one stage on the battlefield), the Muslims were unable to stand before us for even as long as it takes to milk a goat. Swinging our swords about, we finally came in front of Rasulullaah ﷺ and were about to attack him when some strikingly handsome men appeared suddenly and said, 'May your faces be disfigured! Go back!' It was the effect of those words that we were ultimately defeated." ⁽²⁾

Hadhrat Auf A'raabi reports from Hadhrat Abdur Rahmaan the freed slave of Abu Burthun that a Sahabi ﷺ who participated in the Battle of Hunayn said, "When we clashed with the Sahabah ﷺ of Rasulullaah ﷺ (at one stage) on the battlefield of Hunayn, they were unable to stand before us for even as long as it takes to milk a goat. When we had dispersed them, we started chasing after them until **we reached a person riding a white mule.** The person turned out to be Rasulullaah ﷺ. We then saw some strikingly handsome men with Rasulullaah ﷺ who said, 'May your faces be disfigured! Go back!' It was the effect of those words that we were ultimately defeated and the Muslims were able to get on top of us." ⁽³⁾

Hadhrat Jubayr bin Mut'im ﷺ says, "We were with Rasulullaah ﷺ during the Battle of Hunayn as the battle was raging. I then happened to look up and saw something like a black blanket descending from the sky. It landed between the enemy and ourselves and I noticed that it was a mass of ants that scattered about, filling the entire valley. This spelt the defeat of the enemy and **we not once doubted the fact that these were angels.**" ⁽⁴⁾

Angels Assist the Sahabah ﷺ during the Battle of Uhud and the Battle of Khandaq

Hadhrat Abdullaah bin Fadhl reports that Rasulullaah ﷺ gave the flag to

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.308). Ibn Sa'd (Vol.4 Pg.73), Haakim (Vol.3 Pg.321) have reported a similar narration, as have Tabraani and Bazaar, but Haythami (Vol.6 Pg.89) has commented on the chain of narrators. Haakim (Vol.3 Pg.322) has also reported the narration from another source, as has Abu Nu'aym in his *Dalaa'il* (Pg.170).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.332).

(3) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.345).

(4) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.334).

Hadhrat Mus'ab bin Umayr ؓ during the Battle of Uhud. When Hadhrat Mus'ab ؓ was martyred, an angel in the guise of Hadhrat Mus'ab ؓ took hold of the flag. Towards the end of the day, Rasulullaah ﷺ addressed him saying, "Go ahead, O Mus'ab." The angel then turned to Rasulullaah ﷺ and said, "I am not Mus'ab." Rasulullaah ﷺ then realised that he was an angel sent to assist him. ⁽¹⁾

Hadhrat Anas ؓ says, "It is as if I am actually looking at the dust rising from the Banu Ghanam street as Hadhrat Jibra'eel ؑ rode by at the time when Rasulullaah ﷺ was marching against the Banu Quraizah tribe." ⁽²⁾

Another narration recounts this incident of the battle against the Banu Quraizah tribe in detail. It states that after Rasulullaah ﷺ had downed his weapons (after finishing the Battle of Khandaq), Hadhrat Jibra'eel ؑ came to him. Hadhrat Jibra'eel ؑ was resting against his horse's chest when Rasulullaah ﷺ came out to him. With dust still covering his eyebrows, Hadhrat Jibra'eel ؑ said, "We have not yet downed our weapons after the battle. March on now against the Banu Qurayzah tribe." "My companions have been through a lot of exertion. Why not give them a few days respite?" Hadhrat Jibra'eel ؑ said, "You must march against them. I shall lead this horse of mine into their fortress and raze it to the ground" Hadhrat Jibra'eel ؑ and the angels with him then turned and left and their dust clouds could be seen rising in the streets of the Ansaar Banu Ghanam tribe. ⁽³⁾

Angels Fight the Mushrikeen and take them Prisoner

During the Battle of Badr

Hadhrat Suhayl bin Amr ؓ says, "Without doubt, it was during the Battle of Badr that I saw brilliant men riding spotted horses that glided between the ground and the sky. They were very conspicuous and were killing the Mushrikeen and also taking them prisoner." ⁽⁴⁾

Hadhrat Baraa ؓ and several other Sahabah ؓ report that when an Ansaari Sahabi ؓ brought Hadhrat Abbaas ؓ as a prisoner (during the Battle of Badr), Hadhrat Abbaas ؓ said, "O Rasulullaah ﷺ! It was not this man who took me prisoner." He then went on to describe the person who captured him, stating also that the person was someone whose head was bald in the front. Addressing the Ansaari ؓ, Rasulullaah ﷺ said, "Allaah sent a noble angel to assist you." ⁽⁵⁾

A similar narration from Hadhrat Ali ؓ states that when an Ansaari Sahabi ؓ brought Hadhrat Abbaas ؓ as a prisoner, Hadhrat Abbaas bin Abdul Muttalib ؓ said, "O Rasulullaah ﷺ! By Allaah! It was not this man who

(1) Ibn Sa'd (Vol.3 Pg.121).

(2) Abu Nu'aym in his Dalaa'il (Pg.182). Ibn Sa'd (Vol.2 Pg.76) has reported a similar narration.

(3) Ibn Sa'd (Vol.2 Pg.77).

(4) Ibn Asaakir and Waaqidi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.268).

(5) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.85).

took me prisoner. The person who captured me was a man who was bald up to his temples. He was one of the most handsome men I have ever seen and was riding a spotted horse. I do not think that he is one of your men." "O Rasulullaah ﷺ!" the Ansaari ﷺ said, "It was I who took him prisoner." Rasulullaah ﷺ bade the Ansaari not to insist saying, "Allaah had sent a noble angel to assist you." (1)

Hadhrat Abdullaah bin Abbaas ﷺ reports that the person who took Hadhrat Abbaas ﷺ prisoner was Hadhrat Abu Yasr Ka'b bin Amr, who belonged to the Banu Salimah tribe. While he was a short man, Hadhrat Abbaas ﷺ was a towering man. "O Abu Yasar," Rasulullaah ﷺ asked him, "How did you manage to take Abbaas prisoner?" He replied, "O Rasulullaah ﷺ! **A man whom I have never seen before nor afterwards assisted me in capturing him.**" When he then proceeded to describe the person, Rasulullaah ﷺ remarked, "It was indeed one of the noble angels who came to your assistance." (2)

Hadhrat Abdullaah bin Abbaas ﷺ narrates that as a Muslim was pursuing a Mushrik soldier (during the Battle of Badr), he heard a whiplash from above and the voice of a horseman saying (to his horse), "Forward, O Hayzoom!" When the Muslim looked ahead, he saw the Mushrik falling flat on his back. Upon closer inspection, he found that the Mushrik's nose was severed and his face had been deeply gashed as a result of a forceful whiplash. In fact, his entire face had already turned blue. When this Ansaari reported the matter to Rasulullaah ﷺ, Rasulullaah ﷺ confirmed what he said and remarked, "That was an angel from the reinforcements of the third heaven." On that day, seventy Mushrikeen were killed and seventy were taken prisoner. (3)

A Sahabi ﷺ belonging to the Banu Ghifaar tribe says, "We were still Mushrikeen when my cousin and I climbed on a mountain overlooking Badr to view the battle. We wished to see who will be defeated so we could join the victors to loot the others. As we sat on the mountain, we saw a cloud draw near to us and we heard the neighing of horses and a voice saying, 'Forward, O Hayzoom!' This caused my cousin's heart to rupture and he died immediately. I was almost killed myself and just managed to control myself." (4)

Hadhrat Abu Talha ﷺ relates, "We were with Rasulullaah ﷺ in a battle and when we engaged the enemy in battle, I heard Rasulullaah ﷺ say, 'O Master of the Day of Retribution, only You do we worship and only from You do we seek help.' I then saw many men (from the army of Mushrikeen) fall down as the angels struck at them from the front and from the back." (5)

Hadhrat Abu Umaamah reports that his father Hadhrat Sahl ﷺ once said to

(1) Ibn Abi Shaybah, Ahmad, Ibn Jareer and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.266). Haythami (Vol.6 Pg.75) has attributed the narration to Ahmad and Bazzaar.

(2) Ibn Sa'd (Vol.4 Pg.12). Ahmad has reported a similar narration, but Haythami (Vol.6 Pg.86) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Dalaa'il* (Pg.169).

(3) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.279).

(4) Abu Nu'aym in his *Dalaa'il* (Pg.170).

(5) Abu Nu'aym in his *Dalaa'il* (Pg.164).

him, "Dear son! During the Battle of Badr, I saw that when any of us merely pointed (our swords) in the direction of any Mushrik's head, the head would be severed from the body even before our swords could reach them." (1)

Hadhrat Abu Waaqid Laythi ؓ says, "I would be following a man from the Mushrikeen to strike him a blow with my sword, only to find his head rolling even before my sword could reach him. I then realised that it was someone else (an angel) who had killed him." (2)

The same words have been narrated from Hadhrat Abu Dawood Maazini ؓ who had participated in the Battle of Badr. (3)

Hadhrat Sahl bin Abu Hathma ؓ narrates that when Hadhrat Abu Barzah ؓ brought three heads of the Mushrikeen to Rasulullaah ﷺ during the Battle of Badr. Rasulullaah ﷺ remarked, "You have done extremely well!" "O Rasulullaah ﷺ!" Hadhrat Abu Barzah ؓ said, "I killed two of them myself. As for the third, I saw an extremely handsome man with a fair complexion decapitate him." Rasulullaah ﷺ then named the angel whom Hadhrat Abu Barzah ؓ described. (4)

Hadhrat Haarith bin Simma ؓ says, "Rasulullaah ﷺ was in a gorge when he asked me whether I had seen Abdur Rahmaan bin Auf ؓ. 'Yes, O Rasulullaah ﷺ!' I replied, 'I saw him at the foot of a hill as a regiment of the Mushrikeen army were about to attack him. It was for that reason that I descended from the hill (to assist him), but I then came to you when I saw you.' Rasulullaah ﷺ remarked, 'Behold! The angels are fighting by his side.' I then went to Abdur Rahmaan bin Auf ؓ and found him with the fallen bodies of seven Mushrikeen. 'You have done extremely well!' I exclaimed, 'Did you kill all of them by yourself?' He replied, 'As for this person (pointing to Artaat bin Abd Shurahbeel) and this other one, I did kill them myself. As for the others, they were killed by a man I have never seen.' I then said, 'Allaah and His Rasool ﷺ have spoken the truth.'" (5)

Hadhrat Jibra'eel ؑ Deals With those Who Ridiculed Rasulullaah ﷺ in Makkah

Hadhrat Abdullaah bin Abbaas ؓ reports that Rasulullaah ﷺ was with Hadhrat Jibra'eel ؑ when he passed by a group of people who started jeering at Rasulullaah ﷺ saying, "There is the man who claims to be a prophet!" Hadhrat Jibra'eel ؑ then pointed at them, as a result of which they developed marks on their bodies resembling those made by fingernails. These then became

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.281). Haakim (Vol.3 Pg.409), reporting from reliable sources as confirmed by Dhahabi. Tabraani has reported a similar narration but Haythami (Vol.6 Pg.84) has commented on the chain of narrators.

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.281).

(3) Ahmad. Haythami (Vol.6 Pg.83) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.170).

(4) Tabraani. Haythami (Vol.6 Pg.83) has commented on the chain of narrators.

(5) Tabraani and Bazaar. Haythami (Vol.6 Pg.114) has commented on the chain of narrators. Ibn Mandah and Abu Nu'aym have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.76).

sores that emitted such a foul odour that people were unable to even go close to them. It was then that Allaah revealed the verse:

﴿إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ﴾ (سورة حجر: آيت ٩٥)

We are enough for you against those who ridicule. {Surah Hijr, verse 95} (1)

Concerning to the verse "We are enough for you against those who ridicule" (2), Hadhrat Abdullaah bin Abbaas ؓ states that the persons referred to are Waleed bin Mughiera, Aswad bin Abd Ya'ooth, Aswad bin Muttalib Abu Zam'ah from the Asad bin Abd Uzzah tribe, Haarith bin Aytal Sahmi and Aas bin Waa'il Sahmi. When Hadhrat Jibra'eel ؑ came to Rasulullaah ﷺ, Rasulullaah ﷺ complained of these people to him (and Hadhrat Jibra'eel ؑ asked Rasulullaah ﷺ to point them out to him). When Rasulullaah ﷺ pointed Waleed bin Mughiera out to him, Hadhrat Jibra'eel ؑ pointed towards his radial artery. "Are you not going to do anything?" Rasulullaah ﷺ asked. "I have already taken care of him for you," Hadhrat Jibra'eel ؑ replied.

Thereafter when Rasulullaah ﷺ pointed Haarith bin Aytal out to him, Hadhrat Jibra'eel ؑ pointed towards his belly. "Are you not going to do anything?" Rasulullaah ﷺ asked. "I have already taken care of him for you," Hadhrat Jibra'eel ؑ replied. Rasulullaah ﷺ then pointed Aas bin Waa'il out and Hadhrat Jibra'eel ؑ pointed towards the sole of his foot. Rasulullaah ﷺ again asked, "Are you not going to do anything?" Yet again Hadhrat Jibra'eel ؑ replied, "I have already taken care of him for you."

It then transpired that when Waleed bin Mughiera was passing by a man from the Khuzaa'ah tribe who was busy sharpening an arrow, the arrow happened to cut Waleed's radial artery. As for Aswad bin Muttalib, he became blind. While some say that he just became blind, others say that he was once lying beneath a tree when he suddenly started calling for his sons saying, "Will you not come to my rescue because I have been destroyed. A thorn has been pierced in my eye." They however said, "We can see nothing (in your eye)." It was not long after this that he became completely blind.

As for Aswad bin Abd Ya'ooth, he was once on a journey when blisters erupted on his head, causing him to die. Haarith bin Aytal was afflicted with an over secretion of yellow bile in his stomach which caused his excreta to emerge from his mouth. This led to his death. As for Aas bin Waa'il, he was walking somewhere when a thorn of the Shibriqa tree pierced the sole of his foot, causing it to swell and eventually leading to his death. (3)

An Angel Comes to the Aid of Hadhrat

Abu Mu'liq ؓ

Hadhrat Anas ؓ narrates that there was a companion of Rasulullaah ﷺ called Hadhrat Abu Mu'liq ؓ. He was a trader who traded both his own

(1) Tabraani and Bazaar. Haythami (Vol.7 Pg.46) has commented on the chain of narrators.

(2) Surah Hijr, verse 95.

(3) Tabraani. Haythami (Vol.7 Pg.47) has commented on the chain of narrators.

goods as well as those of others. He was a person who was always engaged in Ibaadah and was extremely abstinent. He was out on business one day when an armed robber confronted him. "Put down your goods," the robber demanded, "because I am going to kill you." "You may have all the goods," Hadhrat Abu Mu'liq ﷺ told him. "It is your life that I want," the robber barked. "Then permit me to perform salaah," Hadhrat Abu Mu'liq ﷺ requested. The robber laughed, "You may perform as much salaah as you please."

Hadhrat Abu Mu'liq ﷺ made wudhu and started performing salaah. One of the du'aas he made was:

”يَا وَدُودُ يَا ذَا الْعَرْشِ الْمَجِيدِ يَا فَعَّالًا لِمَا يُرِيدُ أَسْأَلُكَ بِعِزَّتِكَ الَّتِي لَا تُرَامُ وَمُلْكِكَ الَّذِي

لَا يُضَامُ وَبَنُورِكَ الَّذِي مَلَأَ أَرْكَانَ عَرْشِكَ أَنْ تَكْفِينِي شَرَّ هَذَا اللَّيْلِ يَا مُعِيتُ أَغْنِنِي“

"O The Most Loving! O Master of the Glorious Throne! O the One Who does as He pleases! By Your Honour that none can hope to have, by Your kingdom that none can harm and by Your light that fills the foundations of Your throne do I implore You to protect me from the evil of this robber. O Helper, do help me."

When he had made this du'aa thrice, a rider suddenly appeared with a spear held high above his head. The rider thrust the spear at the robber and killed him. He then went up to the trader and asked, "Who are you?" Hadhrat Abu Mu'liq ﷺ replied, "I am the one whom Allaah has rescued through you." The rider then explained, "I am an angel of the fourth heaven. When you first made the du'aa, I heard the doors of the heavens rattle. When you made the du'aa the second time, I heard the inhabitants of the heavens cry out. When you again made the du'aa for the third time and it was announced that this was the du'aa of a person in distress, I sought permission from Allaah to grant me the ability to kill the robber. You ought to know the good news that whoever makes wudhu, performs four Rakaahs salaah and then makes that du'aa, his du'aa will be answered whether he is in distress or not." (1)

An Angel Comes to the Aid of Hadhrat Zaid bin

Haaritha ﷺ

Hadhrat Layth bin Sa'd reports that Hadhrat Zaid bin Haaritha ﷺ once rented a mule from a man from Taa'if. The man however made a condition with him that Hadhrat Zaid ﷺ should first take him where he wished to alight. The man then led Hadhrat Zaid ﷺ to some ruins where he told him to get off. When Hadhrat Zaid ﷺ got off, he saw many dead bodies lying there. When the man then made a move to kill Hadhrat Zaid ﷺ, Hadhrat Zaid ﷺ requested to be allowed to perform two Rakaahs salaah. The man sneered, "You may perform your salaah because all these people also performed salaah but their salaah did them no good."

Hadhrat Zaid ﷺ narrated, "As I performed salaah, he came up to kill me.

(1) Ibn Abi Dunya in his Mujaabad Da'wah, as quoted in *Isaabah* (Vol.4 Pg.182):

However, when I exclaimed, 'يَا أَرْحَمَ الرَّاحِمِينَ!' *Yaa Arhamar Raahimeen - O the Most merciful of those who show mercy!*)' he heard a voice calling out, 'Do not kill him!' This startled him and he went to look from where the voice was coming, but he found nothing. When he approached me again, I again called out, 'Yaa Arhamar Raahimeen'. After this had happened three times, I saw a horseman come riding. He held in his hand a steel spear that had a spark of flame rising from its head. He thrust the spear so forcefully at the man that it pierced through his body and emerged from his back. As the man fell dead, the horseman turned to me and said, 'When you called out 'Yaa Arhamar Raahimeen' the first time, I was in the seventh heaven. When you called out 'Yaa Arhamar Raahimeen' the second time, I was in the heaven just above this world and by the time you called out 'Yaa Arhamar Raahimeen' the third time, I came to you.'⁽¹⁾

Seeing the Angels

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and some other Sahabah

رَضِيَ اللَّهُ عَنْهَا See Hadhrat Jibra'eel عَلَيْهِ السَّلَام

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates, "When Rasulullaah ﷺ once heard a man's voice, he jumped up very fast and went outside to meet the man. I followed him out to see (who the person was) and found a man leaning against the mane of his Turkish horse. As far as I could see, the man was Dihya Kalbi رَضِيَ اللَّهُ عَنْهُ, wearing his turban with its ends hanging between his shoulders. When Rasulullaah ﷺ came back to my room, I asked, 'I saw you jump up very fast but when I went out to have a look, I saw that it was only Dihya Kalbi.' 'Did you see him?' Rasulullaah ﷺ asked in astonishment. When I confirmed that I really did, Rasulullaah ﷺ said, 'That was Jibra'eel عَلَيْهِ السَّلَام. He came to give me the instruction to march against the Banu Qurayzah.'⁽²⁾

In a more detailed account of the battle against the Banu Qurayzah, a narration of Hadhrat Sa'eed bin Musayyib adds that when Rasulullaah ﷺ passed by several gatherings of Sahabah رَضِيَ اللَّهُ عَنْهُمْ on his way to the Banu Qurayzah, he asked them whether anyone had passed by them. "Yes," they replied, "Dihya Kalbi just passed by us riding a white mule and sitting on a velvet cloth." Rasulullaah ﷺ then informed them, "That was not Dihya but Jibra'eel عَلَيْهِ السَّلَام. He has been sent to shake the fortress of the Banu Qurayzah and to instil fear into their hearts."⁽³⁾

An Ansaari sees Hadhrat Jibra'eel عَلَيْهِ السَّلَام and Speaks to him

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once went to visit a man from the Ansaar. When Rasulullaah ﷺ drew near to the house, he overheard the Ansaari speaking to someone inside. However, after seeking

(1) Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.548).

(2) Abu Nu'aym in his *Dalaa'il* (Pg.182). Ibn Sa'd (Vol.4 Pg.250) has reported a similar narration.

(3) Abu Nu'aym in his *Dalaa'il* (Pg.182).

permission to enter, Rasulullaah ﷺ entered the house but saw no one (with the Ansaari). "Did I not hear you speaking to someone?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" the Ansaari replied, "I came indoors because of the extreme grief I felt when the people spoke about my high fever. It was then that someone came inside. By Allaah! After you, I have seen none who is better company nor any who speaks better than him." Rasulullaah ﷺ then said, "That was Jibra'eel عليه السلام. Verily amongst you there are such people that if they take an oath in Allaah's name, Allaah will ensure that He fulfils their oath."⁽¹⁾

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ Sees

Hadhrat Jibra'eel عليه السلام

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates, "I was with my father when we went to Rasulullaah ﷺ. There was a man whispering something to Rasulullaah ﷺ, because of which Rasulullaah ﷺ seemed to ignore my father. We then left and my father said to me, 'Did you notice that your cousin (Rasulullaah ﷺ) was ignoring me?' 'Dear father!' I said, 'There was a man whispering something to him.' When we returned to Nabi ﷺ, my father said, 'O Rasulullaah ﷺ! When I mentioned something to Abdullaah, he informed me that there was a person here whispering something to you. Was there someone with you?' 'Did you see him, O Abdullaah?' Rasulullaah ﷺ asked. When I confirmed that I did, Rasulullaah ﷺ said, 'That was Jibra'eel عليه السلام. Because I was preoccupied with him, I was unable to tend to you.'⁽²⁾

Another narration states that Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ once sent his son Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ to Rasulullaah ﷺ for something. However, when Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ found someone with Rasulullaah ﷺ, he returned without saying anything. When Rasulullaah ﷺ later asked Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ if he had seen the man, Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ replied that he did. Rasulullaah ﷺ then informed him that the person was Hadhrat Jibra'eel عليه السلام. Rasulullaah ﷺ also said about Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ, "He will be blessed with tremendous knowledge but will become blind before he dies." (This was exactly what happened afterwards).⁽³⁾

Hadhrat Irbaadh bin Saariyah رَضِيَ اللَّهُ عَنْهُ sees and Angel in the Damascus Masjid

Hadhrat Urwa bin Ruwaym reports that a Sahabi by the name of Hadhrat Irbaadh bin Saariyah رَضِيَ اللَّهُ عَنْهُ had become extremely old and was wishing that his soul could be taken. He would make du'aa saying, "O Allaah! I have grown very old and my bones have become extremely weak. Do take me away to Yourself." He was in the Damascus Masjid one day when saw an exceptionally handsome young man whom he describes as the most handsome of men. The young man was wearing a green cloak. He addressed Hadhrat Irbaadh رَضِيَ اللَّهُ عَنْهُ saying, "What is

(1) Bazaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.41).

(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.276).

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.277).

the du'aa that you keep making?" "Dear nephew!" Hadhrat Irbaadh رَضِيَ اللَّهُ عَنْهُ asked, "What du'aa should I be making?" The man replied, "Say:

“اَللّٰهُمَّ حَسِّنِ الْعَمَلَ وَبَلِّغِ الْاَجَلَ”

"O Allaah! Make my actions good and deliver me (with safety) to my death." Hadhrat Irbaadh رَضِيَ اللَّهُ عَنْهُ then asked, "And who are you? May Allaah have mercy on you." The young man replied, "I am (the angel) Roobaa'eel, who removes grief from the hearts of Mu'mineen." (1)

The Angels Greet and Shake Hands with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Hadhrat Mutarrif bin Abdullaah reports that Hadhrat Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ once said to him, "Listen, O Mutarrif! (During the course of my illness) The angels used to come to the headside of my bed to greet me, they would greet in my house and even at the entrance of the *Hateem*. However, this stopped after I had myself branded (for medical reasons)." When his wound (received from the branding) had healed, Hadhrat Mutarrif again spoke to him. this time, Hadhrat Imraan رَضِيَ اللَّهُ عَنْهُ said, "Listen, O Mutarrif! That which I had been missing has come back to me. O Mutarrif! Do keep this a secret until after I die." (2)

Hadhrat Mutarrif reports, "Hadhrat Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ once said to me, 'Do you know that I used to be greeted (by the angels during my illness), but this stopped when I had myself branded.' I asked, 'Were the greeting coming from your headside or from the side of your feet?' "No, not from the side of the feet, but from the headside," he confirmed. To this, I remarked, 'I think that these greetings will certainly return before you pass away.' Some time later, Hadhrat Imraan رَضِيَ اللَّهُ عَنْهُ said to me, 'Do you know that the greetings have returned?' It was then only a short while later that he passed away." (3)

Hadhrat Qataadah reports that the angels used to shake the hands of Hadhrat Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ until he had himself branded, upon which they left him. (4)

Speaking to the Angels

Hadhrat Salam bin Atiyya Asadi reports that when Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ was in the throes of death, a man came to see him. "Dear angel," Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ said, "Please be gentle with me." The angel replied by saying, "I am gentle with every Mu'min." (5)

Hearing the Angels Speak

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ once made a resolve saying, "I shall go to the Masjid, perform salaah and then praise Allaah in

(1) Tabraani. Haythami (Vol.10 Pg.184) has commented on the chain of narrators.

(2) Haakim (Vol.3 Pg.472).

(3) Ibn Sa'd (Vol.4 Pg.289).

(4) Ibn Sa'd (Vol.4 Pg.288).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.204).

such terms that none has ever done before." However, when he sat down to praise after performing his salaah, he heard a loud voice behind him saying, "O Allaah! All praise belongs to You and all kingdom belongs to You. All good is in Your control and all actions will return to You, whether they be done publicly or secretly. All praise belongs to You and You have power over all things. Forgive all the sins I have committed in the past and protect me in the remaining part of my life. Inspire me to do pure deeds that You will be pleased with and accept my repentance."

When Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ reported the incident to Rasulullaah ﷺ, Rasulullaah ﷺ said, "That was Hadhrat Jibra'eel عَلَيْهِ السَّلَام." (1)

Angels Speaking on the Tongues of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Angels Speaking on the Tongue of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once said, "Whoever dislikes Umar dislikes me and whoever loves Umar loves me. Verily, Allaah boasts about mankind in general on the eve of the Day of Arafah, but boasts specifically about Umar. There has been a *Muhaddath* in the Ummah of every Nabi that Allaah has sent and if there is one amongst my Ummah, he must be Umar." "O Rasulullaah ﷺ!" the Sahabah رَضِيَ اللَّهُ عَنْهُمْ enquired, "Who is a *Muhaddath*?" Rasulullaah ﷺ explained, "He is a person on whose tongue the angels speak." (2)

Angels Speaking on the Tongue of Hadhrat Abu Mufazzir رَضِيَ اللَّهُ عَنْهُ during the Siege of Bahurseer

Hadhrat Anas bin Hulaays reports, "After defeating the Persians (in battle), we had laid siege to their fortress of Buharseer when one of their emissaries approached us saying, 'Our emperor asks whether any of you would be interested in an accord that would secure for us the land from our side of the Tigris River up to our mountain and secure for you the land from your side of the Tigris River up to your mountain? Are your bellies still not full? May Allaah never fill your bellies!' Hadhrat Abu Mufazzir Aswad bin Qutba رَضِيَ اللَّهُ عَنْهُ then stepped ahead of the others (and addressed the emissary). Allaah placed on his tongue words that neither he nor us knew anything about. The emissary then returned and we saw the people (from the city) leaving for Madaa'in. 'O Abu Mufazzir رَضِيَ اللَّهُ عَنْهُ!' we asked him, 'What did you say to him?' His reply was, 'I swear by the Being Who sent Muhammad ﷺ with the truth that I have no idea what I said. All I know is that a special tranquillity descended upon me. I am however sure that whatever was placed on my tongue was good.'

(1) Ibn Abi Dunya in his Kitaabudh Dhikr, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.101).

(2) Tabraani. Haythami (Vol.9 Pg.69) has commented on the chain of narrators.

People then questioned him in turns (with the same response) until Hadhrat Sa'd (bin Abi Waqqaas) ﷺ heard about the incident. Hadhrat Sa'd ﷺ then came to our camp and asked, 'O Abu Mufazzir! What did you say to them? By Allaah! They are all fleeing.' Hadhrat Abu Mufazzir ﷺ however gave him the same reply he had given us.' Hadhrat Sa'd ﷺ then announced that an attack be launched and the soldiers stood in battle formation as our catapults flung rocks at the enemy. However, neither could anyone be seen in the town, nor did anyone emerge. Only one man came out, seeking amnesty. When we granted him amnesty, he said, 'There is no one left here. What is keeping you back?' Some men then scaled the walls (to unlock the gates) and when we entered as victors, we found nothing and no one. All we could do was to capture some people who were still leaving the town.

When we asked them and the man (who asked for amnesty) what it was that made them flee, they explained that when the emperor sent his emissary to request for a treaty, your reply was: 'There shall never be any treaty between us until we eat the honey of *Afreezeen* with the citron of *Kootha*.' To this, the king exclaimed, 'Oh dear! The angels are speaking on their tongues. It is a reply of the angels spoken on the tongues of Arabs. By Allaah! Even if it were not so, these are words (that Allaah) placed on the tongue of that man to deter us (from fighting them). You should all retreat to the city of Quswa.' (1)

Angels Descend to Listen to the Sahabah ﷺ Reciting the Qur'aan

Hadhrat Abu Sa'eed Khudri ﷺ reports that one night when Hadhrat Usayd bin Hudhayr ﷺ was reciting Qur'aan in his silo, his horse started to skip about. When he again started to recite, it started skipping about again. (He again stopped and) When he started reciting for a third time, it again did the same. Hadhrat Usayd ﷺ says, "Because I feared that the horse would trample (my son) Yayha, I got up to see to her, but was surprised to find something like a cloud above my head, with what resembled many lanterns inside it. It then flew up into the sky until I was unable to see it."

He went to Rasulullaah ﷺ early next morning and reported the matter saying, "O Rasulullaah ﷺ! I was reciting the Qur'aan late last night in my silo when my horse started to skip about." "Recite, O Ibn Hudhayr," Rasulullaah ﷺ instructed. When Hadhrat Usayd ﷺ started reciting, the horse started to skip about (and he stopped). "Recite, O Ibn Hudhayr," Rasulullaah ﷺ repeated. When Hadhrat Usayd ﷺ started reciting, the horse started to skip about again. Again Rasulullaah ﷺ said, "Recite, O Ibn Hudhayr." Because his son Yahya was again close to the horse and he feared it would trample him, Hadhrat Usayd ﷺ stopped reciting and again he saw the cloud with what resembled many lanterns inside it. Again it flew up into the sky until he was unable to see it. To this, Rasulullaah ﷺ remarked, "Those were angels who were listening to you. Had

(1) Ibn Jareer (Vol.3 Pg.118).

you continued reciting, they would have been visible to everyone and would not have hidden themselves from view." (1)

Another narration states that Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ said, "When I turned, I saw something like lanterns suspended between the sky and the ground. I said, 'O Rasulullaah ﷺ! (After seeing that) I was unable to recite any further.' Rasulullaah ﷺ explained, 'Those were angels who had descended to listen to you recite the Qur'aan. Had you continued, you would have seen some amazing things.'" (2) Yet another narration states that Rasulullaah ﷺ said, "Those were angels who had come close when they heard your voice. Had you continued reciting, they would have been visible to everyone and would not have hidden themselves from view." (3)

The Angels Bathe the Bodies of Dead Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Angels Bathe the Body of the Martyred Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ

Hadhrat Mahmood bin Labeed reports that Hadhrat Handhala bin Abu Aamir رَضِيَ اللَّهُ عَنْهُ who belonged to the Banu Amr bin Auf tribe met Hadhrat Abu Sufyaan bin Harb رَضِيَ اللَّهُ عَنْهُ in combat during the Battle of Uhud. When Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ had gained the upper hand, a person named Shaddaad bin Aswad who was referred to as Ibn Sha'oob saw this and struck Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ a fatal blow. Referring to Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ, Rasulullaah ﷺ said to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, "The angels are bathing your companion. Ask his family what had happened." When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ asked his wife about it, she replied, "He left as soon as he heard the call (to battle when the Muslims were being defeated) while he still needed to take a bath." (When he heard this) Rasulullaah ﷺ said, "That was why the angels bathed him." (4)

The Angels bathe the Body of Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ

Hadhrat Mahmood bin Labeed also reports that when Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ was struck (by an arrow) in his radial artery during the Battle of Khandaq, he fell seriously ill. He was then placed in the care of a lady called Rufaydah. The narration then continues to the point where it states that when Rasulullaah ﷺ heard about Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ's death, he rushed to the scene with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. Rasulullaah ﷺ walked so fast that the straps of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ's shoes started to break and their shawls fell off their shoulders. "O

(1) Bukhaari and Muslim.

(2) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.13). Ibn Hibbaan, Tabraani and Bayhaqi have reported a similar narration from Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ, as quoted in *Kanzul Ummaal* (Vol.7 Pg.7)

(3) Abu Ubayd, Bukhaari, Nasa'ee and others.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.357). Ibn Is'haaq has reported a similar narration in his *Maghaazi*, as has Sarraaj, as quoted in *Isaabah* (Vol.1 Pg.361). Haakim (Vol.3 Pg.204) has reported a similar narration from reliable sources.

Rasulullaah ﷺ!" they entreated, "Your walking is tiring us out." Rasulullaah ﷺ explained saying, "I fear that the angels may beat us to him as they beat us to Handhala."

Hadhrat Aasim bin Umar bin Qataadah narrates that when Rasulullaah ﷺ had awoken from his sleep, Hadhrat Jibra'eel عليه السلام or another angel came to him and said, "Such a man from your Ummah passed away last night whose death brings joy to the inhabitants of the heavens (because they are eager to receive him)." Rasulullaah ﷺ said, "I know of none other than Sa'd who became very ill yesterday evening. What has happened to Sa'd?" When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ informed Rasulullaah ﷺ that Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ had passed away and that his tribesmen had transported his body to their locality. After leading the Fajr salaah, Rasulullaah ﷺ left with several Sahabah رَضِيَ اللَّهُ عَنْهُمْ and walked so fast that the straps of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ's shoes started to break and their shawls fell off their shoulders. "O Rasulullaah ﷺ!" someone said, "You are tiring the people out." Rasulullaah ﷺ's reply was, "I fear that the angels may beat us to him as they beat us to Handhala." ⁽¹⁾

The Angels Venerate the Bodies of Sahabah رَضِيَ اللَّهُ عَنْهُمْ who Passed Away

The Angels Venerate the father of Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ reports that when his father passed away, he lifted the cloth covering his father's face and started weeping. When the people forbade him from doing this, Rasulullaah ﷺ remarked, "Whether you weep over him or not (you can do as you please, but his status is so high in Allaah's sight that), the angels will continue shading him with their wings until you carry the body away." ⁽²⁾

The Angels Venerate Hadhrat Sa'd bin Muaadh رَضِيَ اللَّهُ عَنْهُ

Hadhrat Salamah bin Aslam رَضِيَ اللَّهُ عَنْهُ says, "We were standing at the door of the room waiting to enter after Rasulullaah ﷺ. Although there was none in the room besides the covered body of Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ, I saw Rasulullaah ﷺ walk as if he was climbing over people's shoulders. Seeing this, I stopped in my tracks and Rasulullaah ﷺ also motioned me to stop. I then stopped those behind me as well (from entering the room). After sitting awhile, Rasulullaah ﷺ came out again. I then asked, 'O Rasulullaah ﷺ! I saw you walk as if you were climbing over people's shoulders even though there was no one in the room.' Rasulullaah ﷺ replied, '(The room was so full of angels that) I was unable to sit down until one of the angels folded in one of his wings. It was only then that I managed to sit down.' (Addressing the body of Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ) Rasulullaah ﷺ then said, 'Congratulations to you, O Abu Amr! Congratulations

(1) Ibn Sa'd (Vol.3 Pg.423).

(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.44). Ibn Sa'd (Vol.3 Pg.561). has reported a similar narration.

to you, O Abu Amr! Congratulations to you, O Abu Amr!"⁽¹⁾

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "For (the funeral of) Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ, seventy thousand angels came down who had never tread upon earth before." When Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ was buried, Rasulullaah ﷺ remarked, "Subhaanallaah! If anyone could be saved from the squeezing of the grave, it would be Sa'd."⁽²⁾

Hadhrat Sa'd bin Ibraheem narrates that when the funeral bier of Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ was being carried, some of the Munaafiqeen mocked, "How light is this bier of Sa'd!" Rasulullaah ﷺ then said, "To be present for the funeral of Sa'd رَضِيَ اللَّهُ عَنْهُ, seventy thousand angels came down who had never before set foot upon the earth."⁽³⁾

Hadhrat Hasan reports that Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ was a large and well-built man. Therefore, when he passed away, the Munaafiqeen walking behind his funeral bier scoffed, "To this day we have never seen a bier as light as this! Do you know why this is so? It is because of his ruling concerning the Banu Qurayzah tribe." When this was reported to Rasulullaah ﷺ, Rasulullaah ﷺ said, "I swear by the Being Who controls my life that (the bier was so light because) the angels were carrying his bier."⁽⁴⁾

The Fear for the Muslims that Existed in the hearts of their Enemies

The Fear of Hadhrat Mu'aawiya bin Hayda رَضِيَ اللَّهُ عَنْهُ

Hadhrat Mu'aawiya bin Hayda Qashayri رَضِيَ اللَّهُ عَنْهُ reports that he went to see Rasulullaah ﷺ and when he was brought into Rasulullaah ﷺ's presence, Rasulullaah ﷺ said, "Listen well! I had prayed to Allaah to assist me by either afflicting you people with a drought that would uproot you or by placing fear in your hearts." Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ then showed all his fingers to Rasulullaah ﷺ saying, "As for me, I have sworn this many times on oath that I shall never believe in you nor follow you. However, the drought kept uprooting me and fear for you was placed so deep in my heart that I am now standing before you (to accept Islaam)."⁽⁵⁾

The Fear that the Mushrikeen felt during the Battle of Hunayn

Hadhrat Saa'ib bin Yasaar reports that they asked Hadhrat Yazeed bin Aamir Suwaa'ee رَضِيَ اللَّهُ عَنْهُ what the fear was like that Allaah cast into the hearts of the Mushrikeen during the Battle of Hunayn. Hadhrat Yazeed رَضِيَ اللَّهُ عَنْهُ (who was fighting on the side of the Mushrikeen during the Battle of Hunayn) took some

(1) Ibn Sa'd (Vol.3 Pg.328).

(2) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.308). Ibn Sa'd (Vol.3 Pg.430) has reported a similar narration.

(3) Ibn Sa'd (Vol.3 Pg.429).

(4) Ibn Sa'd (Vol.3 Pg.430).

(5) Tabraani in his Awsat. Haythami (Vol.6 Pg.66) has commented on the chain of narrators. Nasa'ee has reported a similar narration without mention of the drought and fear.

pebbles and threw them up and down on a platter, causing them to make a lot of noise. He then said, "This is the sound that we all felt in our bellies." (1)

Enemies are stopped in their tracks

Hadhrat Suraaqa bin Maalik is Prevented from reaching Rasulullaah ﷺ and his Companion during the Hijrah

Hadhrat Zaid bin Aslam and others reports that Hadhrat Suraaqa bin Maalik رضي الله عنه (who was then not a Muslim) thrice cast arrows to decide whether or not to pursue Rasulullaah ﷺ. He then rode off in search of them and eventually caught up with them. Rasulullaah ﷺ then made du'aa that the legs of Hadhrat Suraaqa رضي الله عنه's horse should sink into the ground, and they did. Hadhrat Suraaqa رضي الله عنه pleaded to Rasulullaah ﷺ saying, "Make du'aa that Allaah releases my horse and I will thwart anyone coming your way." Rasulullaah ﷺ made du'aa saying, "O Allaah! Release his horse if he is truthful." His horse's legs then came out of the sand. (2)

A narration from Hadhrat Umayr bin Is'haaq states that Hadhrat Suraaqa رضي الله عنه pleaded, "O you two men! If you pray to Allaah on my behalf, I shall give you an undertaking never to pursue you again. Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه made du'aa but (as soon as he was freed,) he did the same. When his horse again sank into the ground, he again pleaded, "If you pray to Allaah on my behalf, I shall give you an undertaking never to pursue you again." This time he even offered them his provisions and horse. Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه however said to him, "All we need is for you to relieve us of yourself (by abandoning your pursuit)." Hadhrat Suraaqa رضي الله عنه agreed to do this. (3)

In a lengthy narration discussing the Hijrah, Hadhrat Abu Ma'bad Khuzaa'ee رضي الله عنه states that Hadhrat Suraaqa رضي الله عنه pleaded, "O Muhammad! Pray to Allaah to release my horse and I will not only leave you alone, but will also send back anyone else I find behind me." Rasulullaah ﷺ did as he requested and he was released to leave. When he then found some people searching for Rasulullaah ﷺ, he said to them, "Go back. I have already scoured this entire area and you know well how good I am at tracking." The others then all returned. (4)

In his account of the epic journey of Hijrah, Hadhrat Anas bin Maalik رضي الله عنه states that at one stage, Hadhrat Abu Bakr رضي الله عنه turned around and saw that a horseman had caught up with them, he exclaimed, "O Nabi of Allaah ﷺ! A horseman has caught up with us." Rasulullaah ﷺ then turned around and said, "O Allaah! Drop him." The horse then dropped the rider and stood up again neighing. The rider said, "O Nabi of Allaah ﷺ! You may instruct me to do as you please." Rasulullaah ﷺ said, "Stay where you are (without coming forward) and (when you return), do not allow anyone to catch up with us."

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.333).

(2) Ibn Sa'd (Vol.1 Pg.188).

(3) Ibn Sa'd (Vol.1 Pg.232).

(4) Ibn Sa'd (Vol.1 Pg.232).

Hadhrat Anas ﷺ says, "Whereas at the beginning of the day he (Hadhrat Suraaqa ﷺ) was part of the effort against Rasulullaah ﷺ, the end of the day found him as a weapon in the defence of Rasulullaah ﷺ."

The incident of Hadhrat Suraaqa ﷺ has already passed in a narration of Hadhrat Baraa ﷺ, quoted in the chapter discussing the Hijrah of Rasulullaah ﷺ. (1)

The Destruction of Arbad bin Qais and Aamir bin Tufayl

Hadhrat Abdullaah bin Abbaas ﷺ narrates that Arbad bin Qais and Aamir bin Tufayl once arrived in Madinah and came to Rasulullaah ﷺ. Rasulullaah ﷺ was seated at the time, so they sat in front of him. Aamir bin Tufayl said, "O Muhammad! What will you give me if I accept Islaam?" Rasulullaah ﷺ replied, "You will have that which every Muslim has and will also share the same responsibilities." Aamir then asked, "Will you appoint me as your successor if I accept Islaam?" Rasulullaah ﷺ replied, "That post is neither for you nor for your tribe. You may however assume command of a cavalry detachment." "I am already the commander of the cavalry of Najd." Aamir said, "Give me command over the rural areas while you retain command over the urban areas." Rasulullaah ﷺ however refused this. When the two men were then leaving, Aamir said, "Behold! I swear by Allaah that I shall fill this city with cavalry and infantry, all fighting against you." Rasulullaah ﷺ said calmly, "Allaah will prevent you."

When Arbad and Aamir had left, Aamir said to him, "O Arbad! While I distract Muhammad with some talk, you must strike him with your sword. If you kill him, the people will want nothing more than blood money because they would detest going to war. We will then easily be able to pay them the blood money." When Arbad agreed, the two returned to Rasulullaah ﷺ. "O Muhammad!" Aamir said, "Come with me because I need to discuss something with you." Rasulullaah ﷺ went with them and when they sat against a wall, Rasulullaah ﷺ sat with them. Rasulullaah ﷺ then remained there to talk to Aamir.

As Arbad placed his hand on his sword to unsheathe it, his hand stuck fast to the handle and he was unable to remove it. He therefore delayed Aamir by not striking. In the meantime, Rasulullaah ﷺ turned around and when he saw what Arbad was doing, he left the two of them. Arbad and Aamir then hastily left and when they camped at Harra Waaqim, Hadhrat Sa'd bin Mu'aadh ﷺ and Hadhrat Usayd bin Hudhayr ﷺ came to them and demanded, "Get out of here, O enemies of Allaah! May Allaah curse you both." "O Sa'd!" Aamir asked, "Who is this man (with you)?" Hadhrat Sa'd ﷺ replied, "He is Usayd bin Hudhayr, the scribe."

The two left and it was when they reached a place called Raqam that Allaah sent a bolt of lightning to kill Arbad. Aamir continued further and he was at Khuraym when he developed a gland. Night found him at the house of a woman from the

(1) Under the subheading "Hadhrat Abu Bakr ﷺ Speaks about His Hijrah with Rasulullaah ﷺ and their Encounter with Suraaqa bin Maalik."

Salool tribe and as he stroked the gland on his throat, he said, "A gland like the hump of a camel in the house of a woman from the Salool." Because he disliked dying in her house, he mounted his horse and rode off. He later died as he went back on the same horse. It was with reference to the two of them that Allaah revealed the verses:

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ۚ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ۚ سَوَاءٌ مِنْكُمْ مَنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ۚ لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَالَهُمْ مِنْ دُونِهِ مِنْ آلٍ ۚ﴾

(سورة رعد: آيت ٨ تا ١١)

Allaah knows what every female bears and the shortages and excesses in the womb. Everything is perfectly stipulated with Him. He is the Knower of the unseen and the seen. He is the Great, The Lofty. Whoever whispers, speaks loudly, is hidden in the night, or is walking about during the day, they are all alike. For everyone there are followers (*guardian angels*) in front of him and following behind him, protecting him (*from harm*) by Allaah's order. Undoubtedly Allaah does not change the condition of a nation (*the difficulties they face*) until they change the condition within themselves (*by behaving like proper Mu'mineen*). When Allaah intends evil (*misfortune*) to befall a nation, there is none to turn it away. They (*on whom the evil befalls*) will have no helper besides Allaah. {Surah Ra'd, verses 8-11}

Hadhrat Abdullaah bin Abbaas ؓ says that it was the guardian angels acting by Allaah's order who protected Rasulullaah ﷺ. Referring to the death of Arbad by the bolt of lightning, Hadhrat Abdullaah bin Abbaas ؓ quoted the verse:

﴿وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ ۖ وَهُوَ شَدِيدُ الْمِحَالِ ۚ﴾

(سورة رعد: آيت ١٣)

Allaah sends the bolts of lightning to strike whoever He wills while they are disputing about Allaah. Allaah is fiercely Powerful. {Surah Ra'd, verse 13} ⁽¹⁾

Enemies are Defeated with some Pebbles and Sand Thrown at them

The Enemy are Defeated by the Throwing of pebbles and sand by Rasulullaah ﷺ during the Battle of Hunayn

Hadhrat Haarith bin Badal ؓ says, "I participated against Rasulullaah ﷺ

(1) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.506).

in the Battle of Hunayn. (During the beginning) When all the Sahabah ﷺ apart from Abbaas bin Abdul Muttalib ﷺ and Abu Sufyaan bin Haarith ﷺ were trounced, Rasulullaah ﷺ took a handful of earth and threw it on our faces, because of which we were defeated. It then appeared to me as if every tree and every stone was running after us." (1)

Hadhrat Amr bin Sufyaan Thaqafi ﷺ and others report, "When all the Sahabah ﷺ were trounced during the Battle of Hunayn, it was only Abbaas ﷺ and Abu Sufyaan bin Haarith ﷺ who remained with Rasulullaah ﷺ. Rasulullaah ﷺ then took a handful of pebbles and threw it on our faces, because of which we were defeated. It then appeared to me as if every stone and every tree was a horseman running after us. I then spurred my horse on (and fled) until I entered Taa'if." (2)

The Enemy are Defeated by the Throwing of pebbles by Rasulullaah ﷺ during the Battle of Badr

Hadhrat Hakeem bin Hizaam ﷺ says, "(While fighting on the side of the Mushrikeen during the Battle of Badr) We heard a sound booming from the heavens to the earth that sounded like stones falling on a platter. It was then that Rasulullaah ﷺ threw some pebbles at us, because of which we were defeated." (3) Hadhrat Hakeem bin Hizaam ﷺ also says, "During the Battle of Badr, Rasulullaah ﷺ was instructed to take a handful of pebbles, face us and throw it saying, 'May your faces be disfigured!' We were then defeated and Allaah revealed the verse:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ﴾ (سورة انفال: آيت ١٧)

You (O Rasulullaah ﷺ) did not throw when you threw, but it was (actually) Allaah Who threw. {Surah Anfaal, verse 17} (4)

Hadhrat Abdullaah bin Abbaas ﷺ reports that Rasulullaah ﷺ asked Hadhrat Ali ﷺ to hand him a handful of pebbles. When Hadhrat Ali ﷺ handed them over, Rasulullaah ﷺ threw them into the faces of the enemy, causing the eyes of each one of them to be filled with pebbles. It was then that Allaah revealed the verse:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ﴾ (سورة انفال: آيت ١٧)

You (O Rasulullaah ﷺ) did not throw when you threw, but it was (actually) Allaah Who threw. {Surah Anfaal, verse 17} (5)

(1) Tabraani, Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.304). Ibn Mandah and Ibn Asaakir have also reported the narration in brief, as quoted in *Kanzul Ummaal* as well.

(2) Ya'qoob bin Sufyaan, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.332).

(3) Tabraani in his *Kabeer* and *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

(4) Tabraani in his *Kabeer* and *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

(5) Tabraani in his *Kabeer* and *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

Hadhrat Yazeed bin Aamir Suwaa'ee ﷺ reports that Rasulullaah ﷺ took a handful of soil, faced the enemy and then threw it saying, "Get back! May your faces be disfigured." Thereafter, when any of the Mushrikeen met their companions, they would always be complaining of dust in their eyes." (1)

The Enemy Appearing Few in Number to the Muslims

Hadhrat Abdullaah bin Mas'ood ﷺ says, "The enemy appeared so few in our eyes during the Battle of Badr that my companion standing beside me said, 'Do you think that they number seventy?' I said, 'I would estimate that they are only a hundred.' It was only when we captured one of them and questioned him that we discovered that they were a thousand strong." (2)

Assistance by the Winds

Hadhrat Sa'eed bin Jubayr reports that on the occasion of the Battle of Khandaq, those who marched to Madinah were Abu Sufyaan bin Harb and the Quraysh and Kinaanah whom he led, Uyaynah bin Hisn and the Banu Ghitfaan tribe whom he led, Tulayha and the Banu Asad tribe whom he led and Abu A'war and the Sulaym tribe whom he led. Also assisting the Mushrikeen was the (Jewish) Banu Qurayzah tribe, who actually contravened the pact they had made with the Muslims. It was with reference to this that Allaah revealed the verse:

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ﴾ (سورة احزاب: آيت ٢٦)

He (Allaah) made those people of the Book (the Jewish Banu Qurayzah tribe) who assisted them (the combined Mushrikeen armies) descend from their fortresses (and surrender to the Muslims). {Surah Ahzaab, verse 26}

Hadhrat Jibra'eel ﷺ then appeared with the winds, which he unleashed against the Mushrikeen. When Rasulullaah ﷺ saw Hadhrat Jibra'eel ﷺ arrive, he thrice said (to the Sahabah ﷺ), "Behold! It is time to rejoice!" The wind tore open their tents, overturned their large pots, buried their carriages, severed the tent ropes and caused them to run about in such confusion that not one even turned to look at another. It was with reference to this that Allaah revealed the verse:

﴿إِذْ جَاءَ تَكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا﴾ (سورة احزاب: آيت ٩)

(O you who have Imaan! Remember Allaah's favour to you) When the (combined Jewish and Mushrikeen) armies approached you, against which We sent (in your defence) a (fierce) wind and troops (of angels) that you could not see (thus causing fear in the hearts of the enemy). {Surah Ahzaab, verse 9}

After this, Rasulullaah ﷺ returned to Madinah. (3)

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.333).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.84). Ibn Abi Haatim and Ibn Jareer have reported a similar narration from Hadhrat Abdullaah bin Mas'ood ﷺ, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.315).

(3) Ibn Sa'd (Vol.2 Pg.71).

Hadhrat Humayd bin Hilaal narrates, "Rasulullaah ﷺ had an unratified pact with the Banu Qurayzah tribe. They however broke the pact by assisting the Mushrikeen when they marched to Madinah with an assortment of armies from various tribes. Allaah however dispatched an army (of angels) and the wind, causing the Mushrikeen to flee, but leaving the Banu Qurayzah holed up in their fortress..." The narration then continues to recount the battle against the Banu Qurayzah. ⁽¹⁾

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that the easterly wind approached the northerly wind during the night of the Battle of Ahzaab and said, "Go and assist Rasulullaah ﷺ." The northerly wind however said, "An honourable lady doesn't travel by night." It was therefore with the easterly wind that Rasulullaah ﷺ was assisted. ⁽²⁾

Enemies are Sunken into the Ground and Destroyed

Hadhrat Buraydah رَضِيَ اللَّهُ عَنْهُ reports that a man (from the Mushrikeen) said during the Battle of Uhud, "O Allaah! If Muhammad is upon the truth, let me sink into the ground." He then sank into the ground. ⁽³⁾

Hadhrat Naafi bin Aasim says that the man who injured Rasulullaah ﷺ's face was Abdullaah bin Qami'ah who belonged to the Hudhayl tribe. Allaah made a ram attack him and gore him with its horns until it killed him. ⁽⁴⁾

Enemies Lose their Sight by the Curses of Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Some Young Men from the Quraysh Lose their eyesight by the Curse of Rasulullaah ﷺ on the day of Hdaybiyyah

Hadhrat Abdullaah bin Mughaffal Muzani رَضِيَ اللَّهُ عَنْهُ narrates, "We were with Rasulullaah ﷺ at Hdaybiyyah..." He then proceeds to recount the incident of the Treaty of Hdaybiyyah. Amongst other things, he mentions, "While we were still there, thirty armed young men came to fight us. By the curse of Rasulullaah ﷺ, Allaah made them all blind in an instant and we stood up and disarmed them. When Rasulullaah ﷺ asked them whether they had come after entering into some pact or whether anyone had granted them amnesty, the replied in the negative. Rasulullaah ﷺ then set them free. It was then that Allaah revealed the verse:

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَّنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ﴾

(1) Ibn Sa'd (Vol.2 Pg.77).

(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.66). Ibn Abi Haatim and Ibn Jareer have reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.470).

(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.122).

(4) Abu Nu'aym in *His Dalaa'il* (Pg.176).

عَلَيْهِمْ ط وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾ (سورة فتح: آيت ٢٤)

It is Allaah Who restrained their hands from (*fighting*) you and your hands from (*fighting*) them right in Makkah (*at Hudaibiyyah*) after granting you dominance over them. Allaah is always Watchful over what you do. {Surah Fatah, verse 24} ⁽¹⁾

A Man Loses his Sight by the Curse of Hadhrat Ali ﷺ

Hadhrat Zaadhaan narrates that when Hadhrat Ali ﷺ once narrated a Hadith, someone accused him of lying. "May I curse you if it is you who are lying?" Hadhrat Ali ﷺ asked the man. "Go ahead and curse," the man challenged. The man had not even left the gathering when his eyesight was lost. ⁽²⁾

Hadhrat Ammaar ﷺ narrates that when Hadhrat Ali ﷺ once narrated a Hadith, someone accused him of lying. The man had hardly stood up from the gathering and he was already blind (because of the curse of Hadhrat Ali ﷺ). ⁽³⁾

Hadhrat Zaadhaan narrates that when someone once narrated a Hadith to Hadhrat Ali ﷺ, Hadhrat Ali ﷺ said, "I think that you are lying to me." When the man insisted that he was not, Hadhrat Ali ﷺ asked, "May I curse you if you are lying?" "Go ahead and curse," the man challenged. Hadhrat Ali ﷺ then cursed the man and he had scarcely left the gathering when he became blind. ⁽⁴⁾

A Woman becomes Blind by the Curse of Hadhrat Sa'eed bin Zaid ﷺ

Hadhrat Abdullaah bin Umar ﷺ narrates that Marwaan once sent some people to Hadhrat Sa'eed bin Zaid ﷺ to discuss a claim that a woman named Arwa bint Uwais had made against him. Hadhrat Sa'eed ﷺ exclaimed, "These people think that I have wronged her when I have heard Rasulullaah ﷺ say, 'The one who usurps even a hand's span of land, will have a hand's span of all seven earths placed as a yoke around his neck on the Day of Qiyaamah.'" Hadhrat Sa'eed ﷺ then prayed, "O Allaah! If she is lying, let her not die until she turns blind and make her well her grave."

Hadhrat Abdullaah bin Umar ﷺ says, "By Allaah! She turned blind before her death and one day as she very cautiously left her house, she fell into her well and it became her grave." ⁽⁵⁾

Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazam narrates that a woman named Arwa once sought judgement from Marwaan bin Hakam against Hadhrat

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.145). Nasa'ee has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.192).

(2) Tabraani. Haythami (Vol.9 Pg.116) has commented on the chain of narrators.

(3) Abu Nu'aym in his *Dalaa'il* (Pg.211).

(4) Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.96).

Sa'eed bin Zaid رَضِيَ اللَّهُ عَنْهُ. Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ prayed to Allaah saying, "O Allaah! She claims that I have wronged her. If she is lying, make her blind, throw her in her well and create a clear proof in my favour that will make it obvious to the Muslims that I did her no wrong."

All this was still taking place when the valley of Aqeeq flooded more heavily than ever before. The flood uncovered the boundary that Arwa and Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ were disputing, making it clear that Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ was justified. Merely a month later, Arwa became blind and she was walking about on the very same property when she stumbled into her well.

Hadhrat Abu Bakr bin Muhammad says, "When we were little boys, we would hear a person say to another, 'May Allaah make you blind as he made Arwa blind.' We used to think that the Arwa they were referring to was the mountain goat in the wild (because this is the literal translation of *Arwa*). However, we discovered that this expression referred to the curse of Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ that afflicted Arwa. The people used the expression with reference to this curse of Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ that Allaah accepted. (1)

A man Loses His Sight because he Cursed Hadhrat Husayn bin Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Utaaridi said, "Never revile Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ or any member of Rasulullaah ﷺ's family because a neighbour of ours from Balhujaym once scoffed, 'Can you not see that sinner Husayn bin Ali? May Allaah destroy him!' His eyes were then struck with two spots and Allaah removed his eyesight." (2)

Eyesight is Restores by their Du'aas

The Eyesight of a Group of Quraysh is restored by the Du'aa of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ used to recite the Qur'aan in the Masjidul Haraam. One day, he was reciting Qur'aan loudly, which irritated some members of the Quraysh so much that they got up to apprehend him. However, their hands suddenly got stuck on their necks and they became blind. They then approached Rasulullaah ﷺ and pleaded to him in the name of Allaah and in the name of the family ties that existed between them and him. Rasulullaah ﷺ was related to every branch of the Quraysh, so he prayed to Allaah and their eyesight was restored to them. It was then that Allaah revealed the verses:

﴿يَسَّ وَالْقُرْآنِ الْحَكِيمِ ۝ وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا

يُؤْمِنُونَ﴾ (سورة يس: آيت ١٠)

Yaaseen. By the oath of the wise Qur'aan ... It is the same to them *(it makes no difference to them)* whether you warn them or you do not

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.97).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.196).

warn them, they will never accept Imaan. {Surah Yaaseen, verses 1-10}
 Hadhrat Abdullaah bin Abbaas ؓ further states that (despite witnessing this miracle) none of the Mushrikeen in question accepted Imaan. ⁽¹⁾

Hadhrat Qataadah ؓ's Eye is Restored by the Du'aa of Rasulullaah ﷺ

Hadhrat Qataadah bin Nu'maan ؓ says, "Rasulullaah ﷺ received a bow as a gift, which he gave to me during the Battle of Uhud. I then continued firing arrows standing in front of Rasulullaah ﷺ until one end of the bow broke. I however continued standing where I was in front of Rasulullaah ﷺ's face, deflecting the arrows from him with my face. Whenever an arrow came towards Rasulullaah ﷺ's face, I turned my own face and head to protect Rasulullaah ﷺ's face. All this I was doing when I was unable to fire any arrows. The last of the arrows dislodged my eyeball, causing it to fall on to my cheek. When the enemy had dispersed, I held my eyeball in my hand and rushed with it to Rasulullaah ﷺ. Seeing it, Rasulullaah ﷺ's eyes filled with tears and he said, "O Allaah! Qataadah protected Your Nabi with his face, so make this eye the better of the two and the one with sharper vision." (Rasulullaah ﷺ then inserted the eye back in its socket and) That eye did turn out to be the better of the two and the one with sharper vision. ⁽²⁾

Hadhrat Mahmood bin Labeed reports from Hadhrat Qataadah ؓ that when his eye was struck (by an arrow) during the Battle of Uhud, it fell out on to his cheek. Rasulullaah ﷺ then replaced it in its socket and it became the better of his two eyes. ⁽³⁾ Another narration adds that that eye turned out to be the better of the two and the one with sharper vision. ⁽⁴⁾

Hadhrat Aasim bin Umar bin Qataadah reports that when Hadhrat Qataadah bin Nu'maan ؓ's eye was struck during the Battle of Uhud and it fell on to his cheek, the other Sahabah ؓ wanted to cut it off. He however refused to allow them saying, "Not until we consult with Rasulullaah ﷺ." When the Sahabah ؓ consulted Rasulullaah ﷺ, Rasulullaah ﷺ instructed them to take no action, but to rather bring Hadhrat Qataadah ؓ to him. Rasulullaah ﷺ then placed his palm on to the eyeball (after inserting it into the eyesocket) and then pressed it in. After this, Hadhrat Qataadah ؓ could not even tell which eye had been wounded. ⁽⁵⁾

Ocular Ailments are Cured by the Du'aa of Rasulullaah ﷺ

Hadhrat Ubaydah narrates that when Hadhrat Abu Dharr ؓ's eye was

(1) Abu Nu'aym in his Dalaa'il (Pg.63).

(2) Tabraani. Haythami (Vol.8 Pg.297) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.174), as has Ibn Sa'd (Vol.3 Pg.453).

(3) Daar Qutni and Ibn Shaaheen, as quoted in *Isaabah* (Vol.3 Pg.225).

(4) Abu Nu'aym in his Dalaa'il (Pg.174).

(5) Baghawi and Abu Ya'la, as quoted in *Isaabah* (Vol.3 Pg.225). Haythami (Vol.8 Pg.298) has commented on Abu Ya'la's chain of narrators.

injured during the Battle of Uhud, Rasulullaah ﷺ merely applied his saliva to it and it became the better of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ's two eyes. ⁽¹⁾

Hadhrat Rifaa'ah bin Raafi رَضِيَ اللَّهُ عَنْهُ reports, "During the Battle of Badr, an arrow pierced my eye. Rasulullaah ﷺ applied some of his saliva to it and made du'aa, because of which I felt no pain or discomfort from it at all." ⁽²⁾

Hadhrat Habeeb bin Fuwayk narrates, "My father was taken to Rasulullaah ﷺ because his eyes had become completely white and he was unable to see anything. When Rasulullaah ﷺ asked him the reason for his blindness, he explained that he was taming a camel when his leg fell on a snake's egg, causing him to go blind. When Rasulullaah ﷺ applied some saliva to the eye, my father was able to see instantly. In fact, I saw him thread a needle at the age of eighty even though his eyes were still white." ⁽³⁾

Hadhrat Zinneera رَضِيَ اللَّهُ عَنْهَا's Eyesight is Restored

Hadhrat Sa'eed bin Ibraheem narrates that Hadhrat Zinneera رَضِيَ اللَّهُ عَنْهَا was a Roman lady who accepted Islaam. When she became blind, the Mushrikeen told her that it was (their idols) *Laat* and *Uzza* who made her blind. When she vehemently told them that she refused to believe in *Laat* and *Uzza*, Allaah restored her vision. ⁽⁴⁾

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports from Hadhrat Ummu Haani bint Abu Taalib رَضِيَ اللَّهُ عَنْهَا that after Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ bought Hadhrat Zinneera رَضِيَ اللَّهُ عَنْهَا's freedom, she became blind. To this, members of the Quraysh remarked, "It is none other than *Laat* and *Uzza* who have taken away her eyesight." She however said, "They lie! I swear by the house of Allaah that *Laat and Uzza* can are of no good and can do no benefit." Allaah then restored her eyesight. ⁽⁵⁾

Buildings of the Enemy are Shaken by the Recitation of the Kalimah and Takbeer

The Palace of Heraclius of Rome was Shaken

Hadhrat Hishaam bin Aas Umawi رَضِيَ اللَّهُ عَنْهُ reports, "Another person and I were sent (by the Khalifah Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) to invite Heraclius the Emperor of Rome to Islaam. We left and when we reached the *Ghowta* district of Damascus, we went to see Jabalah bin Ayham Ghassaani (who ruled the area). He was sitting on his throne and sent his messenger to speak to us. We however said, 'By Allaah! We will never speak to a messenger because we were sent to speak directly to the ruler. If he permits, we will speak to him, but never to a messenger. When the messenger reported this to him, he allowed us in and

(1) Abu Ya'la. Haythami (Vol.8 Pg.298) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Dalaa'il* (Pg.223).

(3) Ibn Abi Shaybah, as quoted in *Isaabah* (Vol.1 Pg.308). A narration of Tabraani states that he stepped on a snake's egg while milking his camel. Haythami (Vol.8 Pg.298) has however commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.223).

(4) Faakihi, Ibn Mandah.

(5) Muhammad bin Uthmaan bin Abi Shaybah, as quoted in *Isaabah* (Vol.4 Pg.312).

asked us to speak.

I then addressed him and invited him to accept Islaam. When I asked him what were the black garments he was wearing, he replied, 'When wearing them, I vowed never to remove them until I dispelled you people from Shaam.' I responded by saying, 'In this very gathering of yours do I swear by Allaah that we shall definitely be taking control of Shaam from you. In fact, we shall also be taking over all the lands of your Emperor, Inshaa Allaah. Our Nabi Muhammad ﷺ informed us of this.' To this, he said, 'You are not the ones who will be doing this because they will be people who fast during the day and stand in prayer during the nights. How do you people fast?' When we informed him about it, his face darkened and he bade us to leave. He then sent a messenger with us to the Emperor (Heraclius).

We then left and when we drew near to the city, the person accompanying us said, 'These animals of yours cannot enter the Emperor's city. If you wish, we can give you Turkish horses or mules to ride.' 'By Allaah!' we said, 'We shall enter with nothing other than these animals.' The people then sent a message to the Emperor, informing him of our refusal. He communicated back to them the instruction to allow us in on our animals. With our swords hanging around our necks, we then entered the city and reached the Emperor's palace. As he watched us from above, we seated our animals beneath and called out, *(لَا إِلَهَ إِلَّا اللَّهُ)* ('*Laa Ilaaha illallaah, Allaahu Akbar*'). Allaah knows that his palace then shook so much that it appeared to be a branch fluttering in the wind. He sent a message informing us that we were not to shout out any declarations of our faith and that we could now enter the palace. Upon entering, we found him sitting on his rug with the leading military commanders of Rome. Everything in gathering was red, everything around him was red and even his clothing was red.

When we went up to him, he laughed and said, 'What would it cost you if you were to greet me with the words you greet each other with?' With him was a man (his interpreter) who spoke Arabic fluently and who spoke a lot. We replied by saying, 'It is neither permissible for us to greet you with the greeting we use amongst ourselves, nor it is permissible for us to greet you with the greeting you use amongst yourselves.' 'And what is the greeting you use amongst yourselves?' he enquired. When we informed him that it was *السَّلَامُ عَلَيْكُمْ* ('*As Salaamu Alayk*'), he asked, 'How do you greet your ruler?' 'With the same words,' we replied. 'And how does he reply?' he wanted to know. 'With these very words,' was our response.

Heraclius then asked, 'What are your greatest words?' We replied by saying (that they are), *(لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ)* ('*Laa Ilaaha illallaah, Allaahu Akbar*'). Allaah knows well that as soon as we said these words, the palace shook so much that the Emperor actually looked up. He then asked, 'These words that you have said now when the palace shook, do your buildings shake with them as well?' 'No,' we replied, 'we have never seen them produce this effect except here with you.' He then remarked, 'Even at the cost of half my kingdom, I wish that each time

you say these words, they would cause everything around you to collapse on top of you.' 'Why is that?' we enquired. 'Because,' he explained, 'it would be easier and rather than denoting a sign of prophethood, it would then denote only a manmade conspiracy.' He then asked us many questions, to which we furnished details. He also asked about how we performed salaah and fasted. After explaining these to him, he bade us to leave and had us shown to exquisite quarters that contained an abundance of amenities.

We stayed there for three days and then went to see him when he sent for us one night. Upon arrival, he requested us to repeat what we had said previously and when we did, he sent for something that appeared to be a large gold-plated chest. It had many little compartments, each with its own door. He removed a piece of black silk. He opened it to reveal a red picture of a man with large eyes and a sizeable pelvic area. I have never seen anyone with a neck as long as his. He had no beard, wore two locks of hair and was one of the most good-looking people Allaah had created. 'Do you know who this is?' Heraclius asked us. When we admitted that we did not, he said, 'This is **Adam** ﷺ.' We then also realised that he had more hair than the average person.

Heraclius then opened another compartment and removed a black piece of silk that contained a white picture. The person depicted had curly hair, reddish eyes, a large forehead and a striking beard. 'Do you know who this is?' he asked. When we again pleaded ignorance, he informed us that the man was **Nooh** ﷺ.

Opening yet another compartment, he removed another black piece of silk with a picture of a man who was extremely fair in complexion. The man had beautiful eyes, a conspicuous forehead, long cheeks and a white beard. The man appeared to be smiling. 'Do you know who this is?' Heraclius asked us. When we admitted that we did not, he said, 'This is **Ibraheem** ﷺ.'

Thereafter, he opened another compartment from which he took out a white picture. By Allaah! It was a picture of Rasulullaah ﷺ. 'Do you know who this is?' he asked us. 'Of course!' we replied, 'This is Rasulullaah ﷺ.' We then started to weep and Allaah knows that Heraclius stood up for a while and then sat down. 'Do you swear by Allaah that it is he?' he asked. We said, 'It is he without doubt. It is as if you are seeing him in person.' Doing nothing for awhile as he looked at us, Heraclius then said, 'This was the last of the compartments. I opened it sooner than I should just to see what your reaction would be.'

Heraclius then opened another compartment and removed another piece of black silk. The person depicted was very tanned and dark in complexion. His hair was very curly, his eyes deep and penetrating. He was frowning, his teeth were clenched and his lips drawn tightly together, appearing to be very angry. 'Do you know who this is?' he asked. When we conceded that we did not, he said, 'This is **Moosa** ﷺ.' Next to this picture was one of a person resembling Moosa ﷺ, except that this person's hair was oiled, his forehead was wide and his eyes were slightly squint. 'Do you know who this is?' Heraclius asked. 'No,' we replied. 'This,' he said, 'is **Haaroon bin Imraan** ﷺ.'

From the next compartment, Heraclius removed a piece of white silk that bore the picture of a tanned man with straight hair, who was of average height. He also appeared to be angry. 'Do you know who this is?' Heraclius asked. Again, we could not tell him. He informed us that the person depicted was **Loot** ﷺ.

When he opened another of the compartments and removed another piece of white silk, we saw a picture of a very fair man with a reddish complexion. He had a high-bridged nose, thin cheeks and a handsome face. 'Do you know who this is?' Heraclius asked. 'No,' we replied. 'This,' he said, 'is **Is'haaq** ﷺ.'

Heraclius then opened another compartment and removed another white piece of silk that contained a picture of a person who looked very much like **Is'haaq** ﷺ, except that he had a mole on his lip. 'Do you know who this is?' Heraclius asked. When we admitted that we did not, he said, 'This is **Ya'qoob** ﷺ.'

He then opened another compartment and removed a black piece of silk bearing the picture of a fair-skinned person. The man depicted had a high-bridged nose, a handsome face and a perfect build. His face shone with radiance, humility could be seen on his face, which had a tinge of reddishness. 'Do you know who this is?' Heraclius asked. When we again conceded that we did not know, he said, 'This is **Ismaa'eel** ﷺ, the grandfather of your Nabi ﷺ.'

Opening yet another compartment, he removed white piece of silk with a picture of a man who resembled **Aadam** ﷺ and whose face appeared to be the sun itself. 'Do you know who this is?' he asked. 'No,' we replied. He then informed us that the man was **Yusuf** ﷺ.

Heraclius then opened another compartment and removed a piece of white silk that contained a picture of a man with a reddish complexion. The man had thin calves, small eyes, a large belly and was of average height. He also wore a sword around his neck. When Heraclius again asked us if we knew who the man was and we replied that we did not, he told us that this was **Dawood** ﷺ.

From the next door that Heraclius opened, he took out a piece of white silk that bore the picture of a man with a large pelvic area and long legs. This man was riding a horse. 'Do you know who this is?' he asked. When we told him that we did not, he said, 'This is **Sulaymaan bin Dawood** ﷺ.'

Heraclius then opened another compartment and removed a black piece of silk that contained a white picture. The person depicted was youthful, sported a pitch black beard, had a lot of hair, striking eyes and a handsome face. 'Do you know who this is?' Heraclius asked. 'No,' we replied. 'This,' he said, 'is **Isaa bin Maryam** ﷺ.'

We then said to him, 'Where did you get these pictures from? We know that they depict exactly what these Ambiyaa looked like because we have seen the picture of our Nabi ﷺ exactly as he was. Heraclius explained, 'These pictures were given to **Aadam** ﷺ when he asked his Rabb to show him the Ambiyaa from his progeny. They lay in the treasures of **Aadam** ﷺ at the place where the sun sets. **Dhul Qarnayn** removed it from there and gave it to **Daaniyaal** ﷺ. Listen well! I swear by Allaah that I prefer to forsake my kingdom to become a slave for

the worst master amongst you and to die like that (rather than accept Islaam and be disgraced before my subjects).' He then gave us the most superb gifts and bid us farewell

We returned to Hadhrat Abu Bakr ﷺ and reported to him everything we had seen and everything that Heraclius had told us. Hadhrat Abu Bakr ﷺ started to weep as he said, 'Poor man! Had Allaah willed good for him, he would have (accepted Islaam). Rasulullaah ﷺ informed us that they (the Christians like Heraclius) as well as the Jews have the description of Muhammad ﷺ with them.'⁽¹⁾

Hadhrat Jubayr bin Mut'im ﷺ says, "(When I was taken by some Christians to a church) they (pointed to some pictures and) asked, 'Do you see him?' When I looked, I saw the features of Rasulullaah ﷺ and his picture. I then also saw the features and picture of Abu Bakr ﷺ, who was following in the footsteps of Rasulullaah ﷺ. 'Do you see his features?' they asked. 'I certainly do,' I replied. Pointing to the picture of Rasulullaah ﷺ, they asked, 'Is this him?' I said, 'O Allaah! That is he. I can testify that it certainly is him.' They further asked, 'And do you recognise the one who is following in his footsteps?' When I replied that I did, they said, 'We can testify that he is your present leader and the Khalifah after him.'⁽²⁾

Another narration states that Hadhrat Jubayr ﷺ asked, "And who is this person following him." The Christian replied, "There was a Nabi after every Nabi that came, except for this Nabi (Rasulullaah ﷺ). There shall be no Nabi after him, so this here is his Khalifah." When Hadhrat Jubayr ﷺ then looked closer, he saw that the person was indeed Hadhrat Abu Bakr ﷺ.⁽³⁾

The City of Hims Shakes with all the Romans Present there

Some scholars from the Ghassaan and Banu Qayn tribes reports that as a reward for their patience during the battle for Hims, Allaah caused an earthquake to shake the people of Hims. This happened when the Muslims formed their battle formations and shouted out (الله أكبر) ('Allaahu Akbar'). At this, the ground shook with all the Romans inside the city and its walls started to collapse. The Romans became frightened and hurried to their commanders and to those men of good judgment who had been urging them to make peace with the Muslims. They had however not listened to them and had thereby brought humiliation to themselves. When the Muslims called out (الله أكبر) ('Allaahu Akbar') for the second time, many houses caved in and more walls collapsed. Again the Romans hurried to their commanders and to the men of good judgment, who

(1) Haakim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.251). The author of *Kanzul Ummaal* has reported the narration (Vol.5 Pg.322) from Bayhaqi and quotes from Ibn Katheer that the chain of narrators is sound. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.9).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.63). Bukhaari has reported a similar narration briefly in his *Taareekh* and Abu Nu'aym has reported it in his *Dalaa'il* (Pg.9)

(3) Tabraani in his *Kabeer* and *Awsat*. Haythami (Vol.8 Pg.234) has commented on the chain of narrators.

said to them, "Do you not see Allaah's punishment? Accept what they are inviting you towards..." The narration still continues further. ⁽¹⁾

Their Voices reaching Far Distant Places

Hadhrat Umar ﷺ's Voice Reaches Far into the Distance and is Heard by Hadhrat Saariyah ﷺ

Hadhrat Abdullaah bin Umar ﷺ reports that when Hadhrat Umar ﷺ once dispatched an army, he appointed someone by the name of Hadhrat Saariyah ﷺ as its commander. Hadhrat Umar ﷺ was one day delivering a lecture when he suddenly called out, "The mountain, O Saariyah, the mountain!" This he called out three times. When a messenger from the same later arrived (in Madinah), Hadhrat Umar ﷺ asked him for a report. He said, "O Ameerul Mu'mineen! We were being defeated when we suddenly heard a voice thrice calling out, 'The mountain, O Saariyah, the mountain!' We then put our backs towards the mountain, as a result of which Allaah defeated the enemy." Someone then said to Hadhrat Umar ﷺ, "It was you who shouted out that command."⁽²⁾

In another narration, Hadhrat Abdullaah bin Umar ﷺ reports that while Hadhrat Umar ﷺ was delivering a sermon, he suddenly called out, "The mountain, O Saariyah, the mountain! The one who makes a wolf the shepherd of a flock has truly committed a grave injustice." The people looked at each other in surprise, but Hadhrat Ali ﷺ assured them that Hadhrat Umar ﷺ will surely have an explanation for what he had said. When they questioned Hadhrat Umar ﷺ after he had completed, he explained, "The vision flashed through my mind that the Mushrikeen would defeat our brothers who were then passing by a mountain. If they turned towards the mountain (placing it at their backs), they would have to fight from one direction only (allowing them to win a victory). However, if they passed by the mountain, they would be destroyed (because they would have to fight the enemy from the direction of the mountain as well). What you claim to have heard me say is my response to that situation."

A month later, someone (from the Muslim army) came with the good news that they had heard Hadhrat Umar ﷺ's voice that day, because of which they turned towards the mountain and were granted a victory by Allaah. ⁽³⁾

Another narration states that the people asked Hadhrat Ali ﷺ, "Did you hear Umar ﷺ say, 'O Saariyah!' while he was delivering the lecture on the pulpit?" "Shame on you people!" Hadhrat Ali ﷺ said, "Leave Umar alone because he always has a valid explanation for anything he does." ⁽⁴⁾

(1) Ibn Jareer (Vol.3 Pg.97).

(2) Bayhaqi, Laalkaa'i in Sharhus Sunnah, Zain Aaqooli in his Fawaa'id and Ibnul A'raabi in his Karaamaatul Awliyaa, as quoted by Harmala in his Jam'u.

(3) Ibn Mardway, as quoted in *Isaabah* (Vol.2 Pg.3). Abu Nu'aym in his *Dalaa'il* (Pg.210) and Abu Abdur Rahmaan Sulami in his *Arba'een* have reported a similar narration.

(4) Khateeb and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.386). Allaama Ibn Katheer has commented on the authenticity of the narration in his *Al Bidaayah wan Nihaayah* (Vol.7 Pg.131).

Yet another narration states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "The thought came to my heart that they (our Muslim army) should use the mountain to defend themselves from the enemy. I therefore made the statement hoping that one of Allaah's servants would convey it on my behalf." (1)

Hadhrat Amr bin Haarith reports that because Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was comfortable with Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ, it was Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ who approached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ saying, "The worst reprimand I can give the people in your defence is that you give them reason to attack you. You were delivering a lecture when you suddenly shouted, 'The mountain, O Saariyah, the mountain!' What was this all about?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ explained, "I swear by Allaah that I could not help it. I saw our army fighting near a mountain as they were being attacked from the front and from the back. I could not help shouting 'The mountain, O Saariyah, the mountain!' so that they retreat towards the mountain."

All the people needed to do was to await a letter from Hadhrat Saariyah رَضِيَ اللَّهُ عَنْهَا, which read, "We met the enemy on a Friday and continued fighting from the time we performed the Fajr salaah until the time for the Jumu'ah salaah arrived and the sun was starting to decline. It was then that we twice heard someone calling, 'The mountain, O Saariyah, the mountain!' We then retreated towards the mountain and continued gaining the upper hand until Allaah finally defeated them." Thereafter, the people who had been criticising Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ also said, "Leave that man (Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ) alone because he has things made (he has good reason for all that he does)." (2)

Another narration states that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was asked why he made the statement, he replied, "By Allaah! I said only what was placed on my tongue (by Allaah)." (3)

The Voice of Hadhrat Abu Qirsaafah رَضِيَ اللَّهُ عَنْهُ Reaches Far Off

Hadhrat Izzah bint Aas bin Abu Qirsaafah reports that the Romans once took one of Hadhrat Abu Qirsaafah رَضِيَ اللَّهُ عَنْهُ's sons prisoner. When the time arrived for every salaah, Hadhrat Abu Qirsaafah رَضِيَ اللَّهُ عَنْهُ used to climb a wall and call out his son's name saying, "Salaah!" His son would then hear his father even though he was in Roman territory. (4)

Hearing Voices from the Unseen

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Hear a Voice While Bathing the Body of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that after Rasulullaah ﷺ had passed away, the people bathing his body fell into a dispute. They then heard a

(1) Abu Nu'aym in his Dalaa'il (Pg.210).

(2) Abu Nu'aym in his Dalaa'il (Pg.211).

(3) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.131).

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.396).

voice, the source of which they did not know. It said, "Bathe the body of your Nabi ﷺ with his *Qamees* on." Rasullullaah ﷺ was therefore bathed wearing his *Qamees*. A narration from Hadhrat A'isha رَضِيَ اللَّهُ عَنْهَا states that the unknown voice said, "Bathe him with his clothes on." (1)

Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ Hears a voice while on a Naval Expedition

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Nabi ﷺ once appointed Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ to command a naval expedition. As his vessel was travelling one night, a voice called to them from above saying, "Shall I not inform you of a decision that Allaah has taken upon Himself? When a person keeps himself thirsty on a hot summer's day (by fasting), then Allaah takes it upon Himself to give him a drink on the Day of the Great Thirst (the Day of Qiyaamah)." (2)

Hadhrat Abu Burda reports that Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ said, "We were once out on a naval expedition when the wind was pleasant and the sails were filled. We then suddenly heard a voice calling, 'O people aboard this vessel! Stop so that I may inform you of something.' When the voice called this out seven times, I stood at the bow of the vessel and asked, 'Who are you and where do you come from? Can you not see where we are? Can we even stop?' The voice then responded by saying, 'Shall I not inform you of a decision that Allaah has taken upon Himself?' 'Why not?' I replied, 'Please do inform us.' It then said, 'When a person keeps himself thirsty on a hot day (by fasting) solely for Allaah's pleasure, then Allaah takes it upon Himself to give him a drink on the Day of Qiyaamah.'" It was therefore the habit of Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ to search for days that were so scorching hot that a person's skin could almost roast. He would then fast during such days. (3)

People hear a Voice Reciting the Qur'aan the Day Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ Passed Away

Hadhrat Sa'eed bin Jubayr reports, "I was present for the funeral of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ when he passed away in Taa'if. A (white) bird, the likes of which had never been seen before, then came and entered his shroud. We looked on and waited for it to emerge, but it was clear that it was not going to. When he was then buried, the following verses of the Qur'aan were recited beside his grave, but no one knew who was reciting them:

﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ فَادْخُلِي فِي عِلِّيِّينَ﴾
 ﴿وَادْخُلِي جَنَّتِي﴾ (سورة فجر: آیت ۲۷ تا ۳۰)

O contented soul! Return happily to your Rabb Who is pleased with you. Enter amongst My (*chosen*) bondsmen and enter My Jannah.

(1) Ibn Sa'd (Vol.2 Pg.276).

(2) Haakim (Vol.3 Pg.467).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.260).

{Surah Fajr, verses 27-30} ⁽¹⁾

A similar narration from Hadhrat Maymoon bin Mahraan states, "After the sand was levelled over his grave, we heard a voice but could not identify whom it was coming from". ⁽²⁾

Another narration adds, "When Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ passed away and his body was shrouded, a white bird arrived speedily and entered between the shroud. The people then searched for it but could not find it. Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ's freed slave Ikramah then said to them, "Are you all crazy? That was his eyesight that Rasoolullaah ﷺ promised will be returned to him the day he passes away." When his body was then brought to the grave and placed inside, some words were recited, which were heard by all those standing beside the grave. These were the same verses quoted above. ⁽³⁾

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ are Assisted by the Jinn and by Unseen Voices

Hadhrat Khuraym bin Faatik رَضِيَ اللَّهُ عَنْهُ hears the Voice of a Jinn Inviting him to Accept Imaan

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Khuraym bin Faatik رَضِيَ اللَّهُ عَنْهُ once said to Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ, "O Ameerul Mu'mineen! Should I relate to you how I entered the fold of Islaam?" When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked to be informed, Hadhrat Khuraym رَضِيَ اللَّهُ عَنْهُ explained, "I was on the track of a camel of mine that I had been searching for when night enshrouded me at a place called *Abraqul Gharraaf*. I therefore shouted at the top of my voice, 'I seek refuge with the king of this valley from the foolish ones of his people (the Jinn).' Suddenly, a voice called out the following couplets (which mean):

'Shame on you! Seek refuge from Allaah the Possessor of Honour

The Possessor of Esteem, Benevolence and Munificence

Recite the verses of Surah Anfaal, attest to the Oneness of Allaah and then have no more worries'

This made me extremely frightened and when I regained control over myself, I said the following couplets (which mean):

'What are you saying, O caller?

Have you guidance with you or misguidance?

If you have been guided, do explain to us what the situation is'

The caller then recited the following couplets (which mean):

'Verily the Rasool of Allaah ﷺ bearing all that is good

is in Yathrib, calling people to salvation

he instructs them to fast and to observe salaah

and cautions them against all that is evil'

(1) Haakim (Vol.3 Pg.543). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.285). One of his narrations state that the bird was a crane.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.329).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.230).

I then prodded my animal forward as I recited the following couplets (which mean):

*'Guide me along, may Allaah guide you
May you never suffer any hunger or nakedness
and may you always remain a powerful leader
You may now not burden me further with the good you have been granted'*

The Jinn then followed me, saying the following couplets (which mean):

*'May Allaah accompany you and keep you safe
May He also convey you to your family with your conveyance
Believe in Rasulullaah ﷺ and Allaah will make you successful
Assist him and my Rabb will assist you'*

I then asked him, 'Who are you? May Allaah have mercy on you.' He replied, 'I am Amr bin Uthaal and I have been appointed by Rasulullaah ﷺ as governor of all the Jinn of Najd. Your camel will be taken care of until you return to your family.'

It was on a Friday that I entered Madinah. Hadhrat Abu Bakr Siddeeq رضی اللہ عنہ came to me saying, 'May Allaah have mercy on you. Do enter because the news of you accepting Islaam has already reached us.' When I informed him that I did not now how to purify myself properly, he taught me how. (After purifying myself) I then entered the Masjid, where I saw Rasulullaah ﷺ delivering a sermon on the pulpit, appearing to be the fourteenth full moon (in beauty and radiance). He happened to be saying, 'When a Muslim performs wudhu properly and then performs salaah carefully and with concentration, Allaah will surely admit him into Jannah.'

Umar رضی اللہ عنہ then said to me, 'You will have to present a witness to that Hadith, otherwise I shall have to punish you.' It was the prominent man from the Quraysh Uthmaan bin Affaan رضی اللہ عنہ, who testified on my behalf and Umar رضی اللہ عنہ accepted his testimony." (1)

Another narration states that Hadhrat Khuraym رضی اللہ عنہ recited the following couplets (which mean):

*"Guide me along, may Allaah guide you
May you never suffer any hunger, O person, nor nakedness
nor have to remain with any companion whom you dislike
and may your rewards never end even after you die"* (2)

Yet another narration states that Hadhrat Umar رضی اللہ عنہ once said to Hadhrat Abdullaah bin Abbaas رضی اللہ عنہ, "Relate to me a narration that is most astounding." It was then that Hadhrat Abdullaah bin Abbaas رضی اللہ عنہ related to Hadhrat Umar رضی اللہ عنہ the story of Hadhrat Khuraym bin Faatik Asadi رضی اللہ عنہ, as is recounted above. (3)

(1) Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.34).

(2) Abu Nu'aym in his *Dalaa'il* (Pg.30).

(3) Ibn Abi Shaybah and Abu Qaasim bin Bushraan, as quoted in *Isaabah* (Vol.3 Pg.353). Haakim (Vol.3 Pg.621) has reported a similar narration, as has Tabraani, but Haythami (Vol.8 Pg.251) has commented on the chain of narrators. Umawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.353).

A Jinn brought the News of Rasulullaah ﷺ's Propethood to Hadhrat Sawaad bin Qaarib رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says, "Whenever I heard Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ say, 'I think that this is like this,' it would always be exactly as he thought. However, we were once sitting together when a handsome man passed by and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, 'Either my assumption has been wrong or this man is still on his religion of ignorance or he had been a fortune-teller. Bring that man to me.' When the man was brought, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ told him what he had just mentioned. The man remarked, 'To this day have I never seen any Muslim man being confronted in this manner.' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said to him, 'I command you to inform me (about yourself).'

The man said, 'I had been a fortune-teller during the Period of Ignorance.' 'What was the strangest incident that you experienced with your Jinn?' The man related, 'I was in the marketplace one day when he came to me and I could see that he was extremely scared. He recited the following couplets (which mean):

'Have you not seen the Jinn and their bewilderment?

Have you not seen their despondence after their retreat?

And that they have now joined the ranks of young camels and their saddle blankets?'⁽¹⁾

'He is speaking the truth,' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, 'I was also sleeping near the idols of the Mushrikeen when someone brought a calf and slaughtered it. Just then, someone screamed so loudly that I had never before heard such a loud scream. The voice said, 'O Jaleeh! The matter is one of salvation and the man is an eloquent man saying, '*Laa Ilaaha Illallaah*'" The people there sprang up in surprise, but I told them to remain where they were until I found out who was behind it. The voice then called out again, 'O Jaleeh! The matter is one of salvation and the man is an eloquent man saying, '*Laa Ilaaha Illallaah*'" I then left and we did not have to wait long afterwards when it was said that this referred to Rasulullaah ﷺ."

The man mentioned in the narration above was Hadhrat Sawaad bin Qaarib رَضِيَ اللَّهُ عَنْهُ. ⁽²⁾

Hadhrat Muhammad bin Ka'b Qurazi reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was sitting somewhere one day when a man passed by. Someone asked, "O Ameerul Mu'mineen! Do you know who that passer-by is?" When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked who he was, the people replied, "He is Sawaad bin Qaarib, the man who was informed about the coming of Rasulullaah ﷺ by the Jinn in his service." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ sent for the man and (when he arrived) asked, "Are you Sawaad bin Qaarib?" When he replied in the affirmative, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "Are you still practising fortune-telling?" Hadhrat Sawaad رَضِيَ اللَّهُ عَنْهُ became angry and said, "O Ameerul Mu'mineen! No one has ever confronted me in this

(1) These words explain how the Jinn who had been frequenting the heavens to hear the discussions of the angels were subsequently stopped when revelation started coming to Rasulullaah ﷺ. They were now forced to remain on earth just like camels and other creatures.

(2) Bukhaari.

manner since the day I accepted Islaam." "Subhaanallaah!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ exclaimed, "(There is no need to be offended because) The Shirk that we were all involved in was much worse than the fortune-telling that you had been practising. Tell me what the Jinn in your service told you about the coming of Rasulullaah ﷺ."

Hadhrat Sawaad رَضِيَ اللَّهُ عَنْهُ related, "O course, Ameerul Mu'mineen. I was half asleep and half awake one night when my Jinn came and nudged me with his foot. 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a Nabi has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

*'I am surprised at the Jinn and their search
and their travelling on white camels with their carriages
They descend on Makkah in search of guidance
because a truthful Jinn cannot be compared to one who is a liar
You must therefore go to the chosen one from the Banu Haashim
Because the one in the lead cannot be compared to the one who lags behind'*

I however said to him, 'Leave me to sleep because I have been very sleepy all evening.' He then returned the following night and nudged me with his foot, saying, 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a Nabi has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

*'I am surprised at the Jinn and their bewilderment
and their travelling on white camels with their carriages
They descend on Makkah in search of guidance
because a Mu'min Jinn cannot be compared to one who is a Kaafir
You must therefore go to the chosen one from the Banu Haashim
Who resides amongst the hills and rocks of Makkah'*

Again I said to him, 'Leave me to sleep because I have been very sleepy all evening.' He returned again on the third night and nudged me with his foot, saying, 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a Nabi has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

*'I am surprised at the Jinn and their searching
and their travelling on white camels with their saddle blankets
They descend on Makkah in search of guidance
because a pure Jinn cannot be compared to one who is impure
You must therefore go to the chosen one from the Banu Haashim
And look up at Makkah's high peaks'*

I then got up and said, 'Allaah has certainly put my heart to test.' I then mounted the carriage on my camel and went to the great city of Makkah. There I found

Rasulullaah ﷺ with his companions and said to him, 'Would you hear what I have to say?' Rasulullaah ﷺ bade me to come forward and speak. I then recited the following couplets (which mean):

'My confidante came to me after a part of the night had passed and I had some sleep

Never has he lied to me in all my experiences with him

For three nights he came, each night he said:

'A Nabi has come to you from Luway bin Ghaalib'

I then rolled up the hem of my loincloth

and my speedy full-cheeked camel carried me through dusty, level and distant plains

I testify that there is none worthy of worship but Allaah

and that you are perfectly trustworthy to convey all unseen revelation

Of all the Ambiyaa, you are the closest link to Allaah

O son of honourable and pure people!

O the best of all who walk! Command us with all that is revealed to you

Even though some of it may whiten our forelocks

Be an intercessor on my behalf on the-day when no intercessor

Apart from you will be of any help to Sawaad bin Qaarir'

Rasulullaah ﷺ and his companions became so happy with my words that the joy was evident on their faces."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ jumped up and hugged Hadhrat Sawaad رَضِيَ اللَّهُ عَنْهُ, saying, "I had always wished to hear the story from you. Does your Jinn still come to you?"

Hadhrat Sawaad رَضِيَ اللَّهُ عَنْهُ replied, "He does not come ever since I have been reciting the Qur'aan, but the Qur'aan is a most excellent replacement for him."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then himself recounted an incident, saying, "We were once with a family of the Quraysh called the family Dharee, who had just slaughtered a calf. The butcher was still preparing the meat when we heard a voice from the calf's belly calling, 'O family of Dharee! The matter is one of salvation. A man is calling out in an eloquent tongue, testifying that there is none worthy of worship but Allaah.'"⁽¹⁾

A narration from Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ states that Hadhrat Sawaad رَضِيَ اللَّهُ عَنْهُ was staying in India when the Jinn came to him that night. The rest of the narration is like the one above, but adds that after Hadhrat Sawaad رَضِيَ اللَّهُ عَنْهُ recited the above couplets to Rasulullaah ﷺ, Rasulullaah ﷺ smiled so widely that his blessed teeth showed. Rasulullaah ﷺ then said, "You are successful, O Sawaad!"⁽²⁾

Yet another narration from Hadhrat Muhammad bin Ka'b Qurazi رَضِيَ اللَّهُ عَنْهُ similar to the one he narrated above states that (after the Jinn advised him) Hadhrat Sawaad رَضِيَ اللَّهُ عَنْهُ said, "The love of Islaam then penetrated my heart and I was drawn to it. The next morning, I fastened the carriage to my camel and left for Makkah. I was still on the road when I received the news that Rasulullaah ﷺ

(1) Abu Ya'la. Kharaa'iti has reported a similar narration in his Hawatiful Jinn.

(2) Ibn Asaakir, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.332).

had already migrated to Madinah. I therefore arrived in Madinah and when I asked for Rasulullaah ﷺ, I was informed that he was in the Masjid. I then went to the Masjid and, after tying my camel up, I entered. There I found Rasulullaah ﷺ sitting with many people around him. 'Would you hear what I have to say, O Rasulullaah ﷺ?' I asked. Hadhrat Abu Bakr ﷺ then bade me to come closer and I kept going closer until I was right in front of Rasulullaah ﷺ. 'Come,' Rasulullaah ﷺ said, 'and inform me about how the Jinn in your control came to you.'⁽¹⁾

A Jinn bring the News of Rasulullaah ﷺ's Nabuwwaat to Hadhrat Abbaas bin Mirdaas ﷺ

Hadhrat Abbaas bin Mirdaas Sulami ﷺ relates, "My becoming a Muslim began when my father was on his deathbed and he made a bequest that I take care of his idol called *Dimaad*. I therefore kept it in my house and would go to it once every day. It was at the time when Nabi ﷺ announced his Nabuwwaat that I was startled by a voice I heard in the middle of the night. I rushed to *Dimaad* for assistance, but I discovered that the voice was coming from within it. It was reciting the following couplets (which mean):

*'Say to all the members of the Banu Sulaym tribe
that idols and their worshippers will be destroyed and only the people of the
Masjid will live on*

*Dimaad is destroyed though he was being worshipped for some time
before the Book that has come to Muhammad*

*Verily the one from the Quraysh who inherited Nabuwwaat and guidance
after the son of Maryam is truly the rightly guided one'*

However, I did not disclose this to the people. It was after the people had returned from the Battle of Ahzaab that I was sleeping one day amongst my camels on one side of *Aqeeq* in the *Dhaatul Irq* area. I heard a voice and suddenly saw a man appear on the feather of an ostrich. He said, "Follow the light that settled on Wednesday upon the one riding the camel *Adbaa* when he was in the locality of the people of the Banu Unaqaa (in Madinah)." Another voice from the north replied to this one, saying the following couplets (which mean):

*'Inform the Jinn that the reason for their bewilderment
is that the camels have laid down their carriages
and the sentinels of the heavens have begun their vigil'*

I jumped up in fear, knowing that Muhammad ﷺ had already been sent (on his duty). I then mounted my horse and sped off to Rasulullaah ﷺ. After pledging my allegiance to him, I returned to *Dimaad* and set him alight. Thereafter, I returned once more to Rasulullaah ﷺ and recited to him the following couplets (which mean):

(1) Haakim (Vol.3 Pg.608). Tabraani has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.248). The narration is also reported by Hasan bin Sufyaan, Bayhaqi, Bukhaari in his *Taareekh*, Baghawi, Tabraani, Bayhaqi, Ibn Abi Khaythama, Rooyaani and Ibn Shaaheen, as stated in *Isaabah* (Vol.2 Pg.96).

*'By your life! There was a day when I was foolish enough to
 equate Dimaad a partner to the Rabb of the universe
 I had forsaken Rasulullaah ﷺ while the Aws tribe were around him
 They were his helpers, and what fine helpers they were!
 I was like one who forsook soft and fertile land
 In search of a path of difficulties to tread upon
 I believe in Allaah Whom I worship
 to oppose those who opt for destruction
 I have turned my face towards Makkah to search
 for the blessed Nabi of all honourable people
 A Nabi who came to us after Isa
 Speaking the truth that differentiates between the truth and falsehood
 A trustworthy bearer of the Qur'aan and the first intercessor
 The first to be resurrected in response to the call of the angels
 He rejoined the bonds of Islaam after they had broken
 Then made them secure until its injunctions were established
 I am referring to you, O the best of all creation
 You have the most noble of lineages and are truly the possessor of great honour
 You were the purest of the Quraysh when they rose in esteem
 despite their **hunger**, and may you be blessed as long as the centuries pass
 When the Ka'b and Maalik tribes name their lineages
 We will still regard you as most pure in descent⁽¹⁾*

Another narration states that after the first three couplets were told to Hadhrat Abbaas bin Mirdaas ؓ, he was filled with fear and went to his tribesmen. After narrating the incident to them, he left for Madinah with three hundred of his people from the Banu Haaritha tribe to see Rasulullaah ﷺ. Upon seeing them enter the Masjid, Rasulullaah ﷺ asked, "O Abbaas! How did you come to accept Islaam?" When he recounted the incident to Rasulullaah ﷺ, Rasulullaah ﷺ was impressed and Hadhrat Abbaas ؓ together with his entire tribe accepted Islaam. ⁽²⁾

A Jinn brought the News of Rasulullaah ﷺ's Nabuwwaat to a Woman in Madinah

Hadhrat Jaabir bin Abdullaah ؓ reports that the first news of Rasulullaah ﷺ's Nabuwwaat reached Madinah because of a Jinn that a particular woman from Madinah had under her control. When it arrived in the form of a white bird and perched upon a wall, she said to it, "Will you not come down so that we may converse with each other and exchange stories?" It then said to her, "A Nabi has been sent in Makkah who forbids adultery and has deprived us of rest (because

(1) Abu Nu'aym in his Dalaa'il (Pg.34).

(2) Kharaa'iti, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.341). Abu Nu'aym has reported a similar narration in his Dalaa'il, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.342). Tabraani has also reported a similar narration, but Haythami (Vol.8 Pg.247) has commented on the chain of narrators.

we can no longer eavesdrop on the conversations of the angels)." (1)

Hadhrat Ali bin Husayn reports that the first news of Rasulullaah ﷺ's Nabuwwaat reached Madinah because of a Jinn that a particular woman from Madinah called Faatima had under her control. When it came to her one day and stood on a wall, she said to it, "Will you not come down?" It then said to her, "No. A Nabi has been sent who forbids adultery." (2)

A Jinn brought the News of Rasulullaah ﷺ's Nabuwwaat to a Fortune-Teller in the Vicinity of Shaam

Hadhrat Uthmaan bin Affaan ﷺ reports, "We once left with a caravan to Shaam before Rasulullaah ﷺ announced his Nabuwwaat. We had just entered the borders of Shaam when a fortune-teller who lived there approached us and said, 'My companion (a Jinn) came to me and stood at my door.' When I asked him why he would not enter, he replied, 'I cannot. Ahmed (Rasulullaah ﷺ) has made his appearance and such a matter has come that is beyond our capacity.'" Hadhrat Uthmaan ﷺ continues. He says, "I then left and when I returned to Makkah, I found that Rasulullaah ﷺ had already announced his Nabuwwaat and was calling people towards Allaah ﷻ." (3)

Another Incident in this Regard

Hadhrat Mujaahid reports, "It was during the Battle of Rhodes when an old man called Ibn Isa who had lived during the Period of Ignorance related to me, "I was busy pulling a cow belonging to our family when I heard a voice from its belly saying, 'O family of Dharee! The statement is an eloquent one. A well-wishing man is calling out that there is none worthy of worship but Allaah.'" (4)

A Shaytaan Instigates the Quraysh against Rasulullaah ﷺ and the Sahabah ﷺ

Hadhrat Abdullaah bin Abbaas ﷺ narrates that a caller from the Jinn once announced from the Abu Qubays mountain in Makkah (the following couplets which mean):

"May Allaah efface the judgment of the Ka'b bin Fihr (Quraysh) tribe (referring to the Muslims)

How weak has their intelligence become?!

Their religion they turn against

is the religion of their revered forefathers who gave them protection

The Jinn of Busra have opposed the rest

(1) Abu Nu'aym in his Dalaa'il (Pg.29). Ahmad and Tabraani have reported a similar narration from reliable sources as confirmed by Haythami (Vol.8 Pg.243). Ibn Sa'd (Vol.1 Pg.190) has also reported a similar narration.

(2) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.338).

(3) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.338). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.29).

(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.243).

*As have the men of the place of hills and date palms (Madinah)
Is there any honourable man amongst you with a free spirit
and who has reverence for his parents and uncles?
Who would strike a blow (at the Muslims) that would teach them a lesson
and free you from anxiety and grief
You shall soon see horses racing with each other
to fight the (Muslim) people in the land of Tihaamah"*

When the news of this spread in Makkah, the Mushrikeen started reciting poetry to each other, renewing their resolve to harm the Muslims. Rasulullaah ﷺ remarked, "That was a Shaytaan named Mis'ar who was addressing the people through the idols. May Allaah disgrace him!" it was barely three days later that another voice announced from the mountain (the following couplets which mean):

"We have killed Mis'ar
when he rebelled and was haughty
when he undermined the truth and spread evil
I decapitated him with a sword that tears and devastates
All because he blasphemed against our pure Nabi"

To this Rasulullaah ﷺ commented, "That was a powerful Jinn named Samhaj, whom I named Abdullaah after he believed in me. He informed me that he had been looking for Mis'ar for the past three days." Hadhrat Ali ﷺ then remarked, "May Allaah reward him well, O Rasulullaah ﷺ!"⁽¹⁾

Some Men from the Khath'am Tribe Hear A Caller from the Jinn Informing them about Rasulullaah ﷺ

Hadhrat Abdullaah bin Mahmood reports that several men from the Khath'am tribe said, "We were idol worshippers and amongst the factors that called us towards Islaam was that when we were once with an idol of ours, a group of people came to it, hoping that it would be able to settle a matter that they were disputing. Just then, a caller called out to them saying (the following couplets which mean):

*'O people with bodies
who vary in age from old men to young boys!
Have you no intelligence
that you refer your decisions to the idols?
Are you all asleep in your confusion
or do you not see that which is in front of me?
It is a rising light that illuminates the darkness
which has become visible to every onlooker in Tihaamah
That is the Nabi and leader of all creation*

(1) Abu Nu'aym in his Dalaa'il (Pg.30). Umawi has reported a similar narration in his Maghaazi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.348). Faakihi has also reported a similar narration in his *Akhbaar Makkah*, as quoted in *Isaabah* (Vol.2 Pg.78).

who has come with Islaam after Kufr

Ar Rahmaan has granted him special honour above all leaders

and all prophets with his truthful speech

He is the most just of all judges

Who instructs people to perform salaah, to fast,

to do good and to foster good family ties

He cautions people against sinning,

Against impurities, worshipping idols and all that is Haraam

He belongs to the noblest of lineages from the Banu Haashim

and is announcing his Nabuwwaat in the sacred city (Makkah)'

When we heard this, we dispersed immediately, went to Rasulullaah ﷺ and accepted Islaam." (1)

Hadhrat Tameem Daari ﷺ hears a Caller from the Jinn

Hadhrat Tameem Daari ﷺ says, "I was in Shaam at the time when Rasulullaah ﷺ started to announce his Nabuwwaat. I was out to do some work once when night caught up with me (somewhere on the way). (As was the custom during those times) I said, 'Tonight I am in the protection of the (Jinn) master of this valley.' When I then lay down to rest, I heard someone whom I could not see. He was calling out, 'Seek protection from Allaah because the Jinn cannot protect anyone against Allaah.' 'By Allaah!' I exclaimed, 'What are you saying?' he explained, 'The Nabi of the unlettered people has made his appearance. He is the Rasool of Allaah ﷺ and we performed salaah behind him in Hajoon, where we accepted Islaam and undertook to follow him. The ploys of the Jinn (to eavesdrop on the conversations of the angels and convey the news of future events to fortune-tellers) is over and they are now being pelted by flaming stars (whenever they attempt to eavesdrop). You had-better go to Muhammad ﷺ who is the Nabi of the Rabb of the universe.'"

Hadhrat Tameem ﷺ relates further. He says, "I then went to the town of Dayr Ayyoob, where I consulted a monk and related the incident to him. His response was, 'They (the Jinn) have told you the truth. He (Muhammad ﷺ) will make his appearance in the Haram and the place to which he will migrate will also be a Haram. He is the best of all the Ambiyaa and do not allow anyone to beat you to him.' I then mustered up all the courage I had, went to Rasulullaah ﷺ and accepted Islaam." (2)

Hadhrat Hajjaaj bin Alaat ﷺ Accepts Islaam after hearing the Call of a Jinn

Hadhrat Waathila bin Asqa ﷺ reports that Hadhrat Hajjaaj bin Alaat Bahzi Sulami ﷺ was introduced to Islaam when he once left for Makkah with a

(1) Kharaa'iti, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.343). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.33).

(2) Abu Nu'aym, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.350).

group of riders from his tribe. Night enveloped them when they were in a frightening valley, because of which they were terrified. "O Abu Kilaab!" Hadhrat Hajjaaj رَضِيَ اللَّهُ عَنْهُ's companions said to him, "Get up and secure safety for yourself and for your companions. Hadhrat Hajjaaj رَضِيَ اللَّهُ عَنْهُ therefore stood up and recited the following couplets (which mean):

*"I seek protection for myself and for these companions of mine
from every Jinn in this valley*

so that my companions and I may return home in safety"

They then heard someone recite the verse:

﴿يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا
لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ﴾ (سورة رحمان: آیت ۳۳)

O assembly of Jinn and man! If you are able to transcend the limits of the heavens and the earth (in an effort to escape My punishment), then do so. (However,) You will be unable to transcend without the power (which you can get only from Allaah). {Surah Rahmaan, verse 33}

When the party arrived in Makkah and related what had happened, the people of the Quraysh exclaimed, "By Allaah! O Abu Kilaab, you have forsaken your religion! Those words are from that which Muhammad claims has been revealed to him." "By Allaah!" Hadhrat Hajjaaj رَضِيَ اللَّهُ عَنْهُ exclaimed, "Those are the words I heard and so did all those with me."

While this discussion was taking place, Aas bin Waa'il arrived. Addressing him, the people said, "O Abu Haashim! Have you heard what Abu Kilaab has to say?" When Aasi bin Waa'il asked what it was, he was informed about the incident. "What is so surprising about that?" Aasi remarked, "The one whom he heard there (the Jinn) is the same one who tells it to Muhammad." Hadhrat Hajjaaj رَضِيَ اللَّهُ عَنْهُ says, "This statement of his put my people off what I felt (that we should accept Islaam). This however increased my insight into the matter. (We then returned home and it was after a while that) I then enquired about Rasulullaah ﷺ and was informed that he had left Makkah for Madinah. I then mounted my animal and left. When I reached Rasulullaah ﷺ and informed him about what I had heard, he remarked, 'By Allaah! What you heard was the truth. That was definitely from the speech of my Rabb ﷻ that He revealed to me. O Abu Kilaab! You had certainly heard the absolute truth.' 'O Rasulullaah ﷺ! I said, 'Teach me Islaam.' Rasulullaah ﷺ then made me testify my belief in the Kalimah of Sincerity and then said, 'Go and call your people towards that which I have called you towards because it is the truth.'"⁽¹⁾

A Group of Muslims are Saved by the Kind Act of a Jinn

Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ reports that a group of people once left for Makkah but got lost on the way. When they were close to death, they donned

(1) Ibn Abi Dunya in his Hawaatiful Jinn and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.163).

their burial shrouds and lay down to die. It was then that a Jinn came to them from between the trees. He said to them, "I am amongst those left who actually listened to Rasulullaah ﷺ. I heard him say, 'A Mu'min is the brother of a Mu'min. He is his eyes and his guide and never leaves him in the lurch.' Here is water and this is the road." He then showed them where to find water and guided them to the road. ⁽¹⁾

The Jinn Assist the Muslims in the Battle of Khaybar

Hadhrat Sa'eed bin Shuyaym who belonged to the Banu Saham bin Murrah tribe reports that his father was with the army of Uaynah bin Hisn when they arrived to assist the Jews of Khaybar (against the Muslims). His father relates further, "(During the battle) We heard a voice announce in Uaynah's army, 'O people! Your families are under attack!' Everyone then returned without even waiting for each other. We however did not see anyone make the announcement and feel that it could have come from nowhere other than from the heavens " ⁽²⁾

Subjugating the Jinn and Shayaateen

Rasulullaah ﷺ Captures a Jinn

Hadhrat Abu Hurayrah ؓ reports that Rasulullaah ﷺ said, "I was asleep one night when a Shaytaan came to interfere with me. I grabbed him by the throat and could actually feel the coldness of his tongue on my thumb. May Allaah have mercy on Sulaymaan ؑ. Had it not been for his prayer (to have a kingdom that no other can compare with), the Shaytaan would have been tied up this morning for you all to see."

Hadhrat Abu Hurayrah ؓ narrates that Rasulullaah ﷺ said, "A rebellious Jinn escaped last night and came to disrupt my salaah. Allaah however granted me the ability to overpower him and I grabbed hold of him. this I did with the intention of tying him up to one of the pillars of the Masjid so that you people could all see him in the morning. However, I then recalled the du'aa of my brother Sulaymaan ؑ who said:

﴿رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي﴾ (سورة ص: آيت ٣٥)

'O my Rabb! Forgive me and grant me a kingdom that cannot be had by any other after me.' {Surah Saad, verse 35}

I therefore let him off with him feeling most humiliated." Another narration from Hadhrat Abu Dardaa ؓ states that Rasulullaah ﷺ said, "Had it not been for the du'aa of our brother Sulaymaan ؑ, the Jinn would have been tied up this morning and even the children of Madinah would have been able to play with him." ⁽³⁾

(1) Abu Nu'aym in his Dalaa'il (Pg.128).

(2) Baghawi, as quoted in *Isaabah* (Vol.2 Pg.162).

(3) Abu Nu'aym in his Dalaa'il (Pg.130).

Hadhrat Mu'aadh bin Jabal ﷺ Captures a Shaytaan During the Time of Rasulullaah ﷺ

Hadhrat Buraydah ﷺ reports that when he heard that Hadhrat Mu'aadh bin Jabal ﷺ had captured a Shaytaan during the time of Rasulullaah ﷺ, he approached him and asked, "I heard that you had captured a Shaytaan during the time of Rasulullaah ﷺ." Hadhrat Mu'aadh ﷺ explained, "Yes, I did. When Rasulullaah ﷺ handed over the Sadaqah dates to me, I stored them all in an upper story room of mine. When I started noticing them get less every day, I reported the matter to Rasulullaah ﷺ, who said, 'That is the work of a Shaytaan. You must trap him.' I therefore lay in wait for him one night. When a short portion of the night had passed, the Shaytaan arrived in the form of an elephant. As he reached the door, he stopped and then entered through the cracks of the door in another form. Drawing close to the dates, he started making morsels out of them. It was then that I gathered my garments tightly around me and caught him red-handed. I said, 'I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah! O enemy of Allaah! You have leapt at and taken Allaah's dates whereas they are the right of the poor! I shall be taking you before Rasulullaah ﷺ and he will disgrace you. He however promised me that he will never repeat what he did (and I released him).

When I went to Rasulullaah ﷺ early next morning, Rasulullaah ﷺ asked, 'What happened to your prisoner?' 'He promised that he would not return,' I replied. 'He will be returning,' Rasulullaah ﷺ assured me, 'so wait up for him.' I therefore lay in ambush for him the second night as well. He then did as he had done and I also did as I had done. This time again I released him when he promised never to return. When I went early next morning to report to Rasulullaah ﷺ, I heard someone announce, 'Where is Mu'aadh?' 'What happened to your prisoner?' Rasulullaah ﷺ asked. 'He again promised that he would not return,' I replied. 'He will be returning,' Rasulullaah ﷺ assured me yet again, 'so wait up for him.' I then lay in ambush for him for the third night and he returned to do as he had done previously. I also did as I had done before and said to him, 'O enemy of Allaah! You had promised on two occasions that you would never return. This time I shall definitely be taking you before Rasulullaah ﷺ and he will disgrace you.'

He however pleaded to me saying, 'I am a Shaytaan who has a family to support. I have come all the way from Naseeben⁽¹⁾ and would not have come had I found anything closer. We had been residing in this city of yours until your master (Rasulullaah ﷺ) was sent as a Nabi. We however had to flee from here when two portions of the Qur'aan were revealed. It was from then that we started living in Naseeben. Whenever these two portions are recited in a house, a Shaytaan will be unable to enter it for three days. I am prepared to teach you these two

(1) A place then a part of Shaam but now part of Turkey.

portions if you let me go.' When I agreed, he informed me that they were *Aayatul Kursi* and the concluding verses of Surah Baqarah, starting from the words "اَمَّنَ الرَّسُولُ" and finishing at the end of the Surah.

Again I let him off and when I went early next morning to report to Rasulullaah ﷺ, I was surprised to again hear someone announce, 'Where is Mu'aadh bin Jabal?' 'What happened to your prisoner?' Rasulullaah ﷺ asked. I then informed Rasulullaah ﷺ that the Shaytaan promised not to return and also informed him of the rest of the incident. Rasulullaah ﷺ remarked, 'The wretch spoke the truth even though he is usually a great liar.' Thereafter, I always recited these two portions of the Qur'aan over the dates and never found them to decrease ever again." (1)

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ both Capture Shayaateen During the Time of Rasulullaah ﷺ

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports, "Rasulullaah ﷺ once appointed me to look after the zakaah of Ramadhaan. However, someone came and started helping himself to the food. I captured him immediately and said, 'I am going to take you to Rasulullaah ﷺ.' 'I am a needy person,' he pleaded, 'I have a family and am in great poverty.' I then let him go. The next morning, Rasulullaah ﷺ asked, 'O Abu Hurayrah! What happened to your prisoner last night?' 'O Rasulullaah ﷺ!' I explained, 'I took pity on him and let him go when he complained of his dire need and family.' Rasulullaah ﷺ however said, 'He lied to you and will be back soon.'

Because Rasulullaah ﷺ said he would be back, I was convinced that he would. I therefore waited up for him. He then returned and again started to help himself. I caught him again and when I again threatened to take him to Rasulullaah ﷺ, he pleaded to me to let him go and again complained of his poverty and family. Yet again, I felt him sorry and let him go.

'O Abu Hurayrah! What happened to your prisoner last night?' Rasulullaah ﷺ asked the next morning, 'O Rasulullaah ﷺ!' I explained, 'I took pity on him and let him go when he complained of his dire need and family.' Rasulullaah ﷺ repeated, 'He lied to you and will be back soon.' Because Rasulullaah ﷺ said he would be back, I was convinced that he would and therefore waited up for him yet again. He returned and again started to help himself. I caught him and said, 'This time I will definitely be taking you to Rasulullaah ﷺ. This is the last time that you will be returning after thrice promising not to.' This time he said, 'Leave me and I shall teach you some words by which Allaah will grant you tremendous benefit.' 'What are they?' I enquired. He said, 'When you lie down to sleep, recite *Aayatul Kursi* from اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ up to the end of the verse because you will then have a protecting angel from Allaah with you all

(1) Tabraani. Haythami (Vol.6 Pg.322) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.217).

the time. No Shaytaan will then be able to even come close to you until the morning.'

'O Abu Hurayrah!" Rasulullaah ﷺ asked me the next morning, 'What happened to your prisoner last night?' 'O Rasulullaah ﷺ!' I explained, 'I released him when he professed that he would teach me some words by which Allaah will grant me tremendous benefit.' 'What are they?' Rasulullaah ﷺ asked. I said, 'He said that when one lies down to sleep, if one recites *Aayatul Kursi* from 'اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ' from beginning to end, one will then have a protecting angel from Allaah all the time. No Shaytaan will then be able to even come close to one until the morning.'

A narrator adds that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were always the most desirous of all people to learn things of virtue (which was why Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ released the Shaytaan on this occasion). Rasulullaah ﷺ then said to Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, "Although he is a great liar, he has told you the truth this time. Do you know with whom you have been conversing these past three nights? It was a Shaytaan." (1)

Hadhrat Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ reports that he had a niche in his house in which he stored dates. When a type of Jinn started coming to steal from it, he reported the matter to Rasulullaah ﷺ. Rasulullaah ﷺ advised him saying, "Go back and when you see her again, say, 'Bismillaah! Go and report to Rasulullaah ﷺ.'" Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ then caught her, but she promised never to return. The rest of the narration is similar to the one narrated above. (2)

A similar narration has already been quoted about Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ in the chapter concerning Dhikr.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Floors a Jinn and the Shayaateen were Chained up During the Khilaafah of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Waa'il reports that Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ once said, "When a Shaytaan once met a Sahabi رَضِيَ اللَّهُ عَنْهُ and wrestled him, the Sahabi رَضِيَ اللَّهُ عَنْهُ floored him and even bit his thumb. The Shaytaan then pleaded, 'Leave me and I will teach you a verse that causes any of us to run away as soon as we hear it.' When the Sahabi رَضِيَ اللَّهُ عَنْهُ released him, the Shaytaan refused to teach it to him. The Sahabi رَضِيَ اللَّهُ عَنْهُ then again wrestled him and floored him yet again and again bit his finger. (Again the Shaytaan begged to be released, promising to teach the Sahabi رَضِيَ اللَّهُ عَنْهُ the verse) However, when the Sahabi رَضِيَ اللَّهُ عَنْهُ told the Shaytaan to inform him of the verse, he still refused. It was after the third wrestling bout that the Shaytaan said, 'It is the verse in Surah Baqarah from ' ' up to the end of the verse.'"

(1) Bukhaari, as quoted in *Mishkaatul Masaabeeh* (Pg.185).

(2) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.33). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.217), as has Tabraani. Haythami (Vol.6 Pg.323) has commented on the chain of narrators.

"O Abu Abdur Rahmaan!" someone asked Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ, "Who was the Sahabi رَضِيَ اللَّهُ عَنْهُ?" Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ replied, "Who else but Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ." (1)

In another narration, Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "When a man from the companions of Rasulullaah ﷺ met a man from the Jinn and they wrestled, the human floored the Jinn. The Jinn asked for another wrestling bout and this time the human floored him yet again. The human then asked, 'You appear to be extremely feeble and pale and your forearms resemble those of a dog. Are all of you Jinn like this?' 'No, By Allaah!' the Jinn replied, 'Some of us are very powerfully built. Nevertheless, wrestle me for the third time and if you manage to floor me again, I shall teach you something that will be of great benefit to you.' The human fought him again and after flooring him, said, 'Come tell me what it is.' 'Do you recite *Aayatul Kursi*?' the Jinn enquired. When the human told him that he did, the Jinn said, **'Whenever you recite it in your house, every Shaytaan vacates the house, braying like a donkey and will not enter again until the morning.'**"

"O Abu Abdur Rahmaan!" someone asked Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ, "Who was that companion of Rasulullaah ﷺ?" Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ frowned, turned to the person and replied, "Who else could he be but Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ." (2)

Hadhrat Mujaahid says, "We were always told that the Shayaateen were chained up during the Khilaafah of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. It was only after his martyrdom that they were released." (3)

Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ Rebukes a Jinn

Hadhrat Aamir bin Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ was returning from Umrah with a group of people belonging to the Quraysh. They were at Yanaasib when they noticed a man sitting beneath a tree. Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ went up to him and greeted him with Salaam. The man paid no heed to him and gave only a feeble reply. When Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ alighted from his animal, the man did not move and Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ had to ask him to move from the shade. The man reluctantly complied.

Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ himself says, "I then sat down and, holding him by the arm, I asked who he was. 'I am a man from the Jinn,' came the reply. He had hardly spoken the words when every hair on my body stood on end. I then pulled at him saying, 'You are a man from the Jinn and have the audacity to appear before me like this?!' I noticed that he had the legs of an animal and **when I rebuked him, he started to become meek.** I further said, 'You behave so

(1) Tabraani.

(2) Tabraani. Haythami (Vol.9 Pg.71) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.131).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.385).

impudently before me when you are a Dhimmi?' He then fled.

When my companions arrived, they asked, 'Where is the man who was with you?' 'He was a man from amongst the Jinn,' I replied, 'and he ran away.' Every one of them then fell from his animal and I had to take them all and tie them to their animals. I then led them for Hajj without any of them returning to their complete sense." (1)

Hadhrat Abu Sulaymaan Daaraani reports that it was a moonlit night when Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ went out on his animal and camped at Tabook. As he turned around (after alighting), he saw an old man with white hair and a white beard sitting on his animal. Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ lunged at the man and he moved off the animal. Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ then mounted the camel and rode off. The man then called out, "O Ibn Zubayr! By Allaah! Had even a hair's breadth of fear for me entered your heart tonight, I would have driven you insane." Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ replied by saying, "Should fear for you enter my heart? For you, O accursed?!" (2)

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Hear the Voices of Inanimate Objects

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ Hears the Tasbeeh of some Pebbles in the Hands of his Companions

Hadhrat Suwayd bin Zaid reports, "When I once saw Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ sitting alone in the Masjid, I took advantage of the opportunity and went to sit beside him. When I mentioned Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ to him, he said, 'Never say anything about Uthmaan رَضِيَ اللَّهُ عَنْهُ unless it be good because of something about him that I saw with Rasulullaah ﷺ. I used to search for the moments when Rasulullaah ﷺ was alone so that I could learn from him. When I went to Rasulullaah ﷺ one day, I found that he had already left home, so I followed him. Rasulullaah ﷺ sat down somewhere and I sat down with him. 'O Abu Dharr!' Rasulullaah ﷺ asked, 'What brings you here?' 'Allaah and His Rasool ﷺ,' I replied.

Abu Bakr رَضِيَ اللَّهُ عَنْهُ then arrived and sat down on Rasulullaah ﷺ's right side. 'O Abu Bakr!' Rasulullaah ﷺ asked, 'What brings you here?' 'Allaah and His Rasool ﷺ,' he replied. Umar رَضِيَ اللَّهُ عَنْهُ then arrived and sat down on Abu Bakr رَضِيَ اللَّهُ عَنْهُ's right side. 'What brings you here, O Umar?' Rasulullaah ﷺ asked. 'Allaah and His Rasool ﷺ,' he replied. Uthmaan رَضِيَ اللَّهُ عَنْهُ then arrived and sat down on Umar رَضِيَ اللَّهُ عَنْهُ's right side. 'What brings you here, O Uthmaan?' Rasulullaah ﷺ asked. 'Allaah and His Rasool ﷺ,' he replied.

Rasulullaah ﷺ then picked up seven or nine pebbles that engaged in Tasbeeh in his hand so audibly that we could hear them sounding like the humming of bees. Rasulullaah ﷺ then put them down and they stopped humming. He then

(1) Ibn Mubaarak.

(2) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.335).

put them in Abu Bakr رَضِيَ اللَّهُ عَنْهُ's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. Abu Bakr رَضِيَ اللَّهُ عَنْهُ then put them down and they stopped humming. Thereafter, Rasulullaah رَضِيَ اللَّهُ عَنْهُ put them in Uthmaan رَضِيَ اللَّهُ عَنْهُ's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. When Uthmaan رَضِيَ اللَّهُ عَنْهُ put them down, they stopped humming. ⁽¹⁾

Another narration adds that Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, "Rasulullaah رَضِيَ اللَّهُ عَنْهُ then put them in Umar رَضِيَ اللَّهُ عَنْهُ's hand and again they engaged in Tasbeeh so audibly that I could hear them sounding like the humming of bees. Umar رَضِيَ اللَّهُ عَنْهُ then put them down and they stopped humming." The end of this narration adds that Rasulullaah رَضِيَ اللَّهُ عَنْهُ remarked, "This denotes the successors of *Nubuwwah*." ⁽²⁾ Another narration adds that Rasulullaah رَضِيَ اللَّهُ عَنْهُ also gave the pebbles to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and (after engaging in Tasbeeh) they stopped only after he had put them down. ⁽³⁾

Yet another narration adds that Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, "Every person sitting in the gathering heard the Tasbeeh from each of them (from the four Khulafaa)...Thereafter, Rasulullaah رَضِيَ اللَّهُ عَنْهُ gave the pebbles in our hands (those of us apart from the four) and they did not engage in Tasbeeh in any of our hands." ⁽⁴⁾

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Hears the Tasbeeh of Food

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ once said, "We viewed the miracles of Rasulullaah رَضِيَ اللَّهُ عَنْهُ as a source of blessings, while you people only see them as threats (to the Kuffaar). (One such miracle occurred when) We were once with Rasulullaah رَضِيَ اللَّهُ عَنْهُ on a journey when water ran short. Rasulullaah رَضِيَ اللَّهُ عَنْهُ asked for left-over water to be brought and the people brought whatever little amount of water they had in a container. Rasulullaah رَضِيَ اللَّهُ عَنْهُ placed his hand in the container and announced, 'Come and get water that is pure and blessed. The blessings are of course from Allaah رَضِيَ اللَّهُ عَنْهُ.' I then actually saw water gushing forth from between Rasulullaah رَضِيَ اللَّهُ عَنْهُ's fingers. (Another miracle occurred when) We could actually hear food engaging in Tasbeeh as it was being eaten." ⁽⁵⁾

In the chapter discussing the du'aas that Rasulullaah رَضِيَ اللَّهُ عَنْهُ made for Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ, a narration has already been quoted which states: "To this du'aa, the doorstep and all the walls of the house said, 'Ameen! Ameen! Ameen!'" ⁽⁶⁾

(1) Bazaar. Haythami (Vol.8 Pg.299) has commented on the chain of narrators.

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.132). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.215).

(3) Tabraani in his *Awsat*. Haythami (Vol.5 Pg.179) has commented on the chain of narrators.

(4) Tabraani, a *Majma'uz Zawaa'id* (Vol.5 Pg.299). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.54).

(5) Bukhaari. Tirmidhi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.97).

(6) Tabraani, Bayhaqi, Abu Nu'aym in his *Dalaa'il* and Ibn Maajah.

The Sahabah ﷺ hear the Sobbing of a Tree Trunk

Hadhrat Jaabir bin Abdullaah ﷺ reports that Rasulullaah ﷺ used to lean on a date palm when standing (to deliver the sermon) on Fridays. Someone from the Ansaar made a suggestion saying, "O Rasulullaah ﷺ! Should we not make a pulpit for you?" "If you wish to," Rasulullaah ﷺ replied. They then built a pulpit and when Friday arrived, Rasulullaah ﷺ went towards the pulpit. The palm (against which Rasulullaah ﷺ used to lean) then screamed like a little child. Rasulullaah ﷺ descended from the pulpit and embraced the palm, which continued sobbing like a little child being pacified.

Hadhrat Jaabir ﷺ says that the palm wept because of the Dhikr that it used to hear (when Rasulullaah ﷺ leaned against, which it could no longer hear).⁽¹⁾ Another narration states that when the pulpit was built and Rasulullaah ﷺ was standing upon it, the Sahabah ﷺ heard the trunk of the palm make a sound like that of a camel. It was only when Rasulullaah ﷺ went up to it and placed his hand on it that it stopped.⁽²⁾

Yet another narration states that after the pulpit was made and Rasulullaah ﷺ was standing upright upon it, the trunk started to shake and sob like a camel. **Everyone in the Masjid could hear it** and it was only when Rasulullaah ﷺ descended the pulpit and embraced it that it calmed down and remained silent.⁽³⁾

A different narration states that Rasulullaah ﷺ said, "Had I not taken it into my arms, it would have wept until the Day of Qiyaamah."⁽⁴⁾

In his account of the construction of the pulpit, Hadhrat Anas ﷺ says, "When Rasulullaah ﷺ went towards the pulpit instead of the tree trunk, I heard it start to sob like someone longing for another. It then continued to sob until Rasulullaah ﷺ descended from the pulpit, walked over to it and embraced it. Then only was it pacified."⁽⁵⁾

Another narration from Hadhrat Anas ﷺ adds that whenever Hadhrat Hasan narrated this Hadith, he would weep and say, "O servants of Allaah! When a piece of wood can sob out of its longing for Rasulullaah ﷺ because of his esteemed status in Allaah's sight, you people ought to long to meet him even more."⁽⁶⁾

An extended narration adds that Rasulullaah ﷺ said, "I swear by the Being Who controls the life of Muhammad! Had I not embraced it, it would have remained like this until the Day of Qiyaamah out of its longing for Allaah's Rasool ﷺ." Rasulullaah ﷺ then had it buried.⁽⁷⁾

(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.127).

(2) Bukhaari. Ahmad and Bazaar have reported a similar narration.

(3) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.129). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol. Pg.).

(4) Abu Nu'aym in his *Dalaa'il* (Pg.142).

(5) Ahmad.

(6) Baghawi. Abu Nu'aym has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.127). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.2 Pg.197).

(7) Abu Ya'la and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.126). Narrations of this

Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ

hear the Tasbeeh of a Plate of Food

Hadhrat Abul Bakhtari reports that Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ was with Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ when the latter was busy lighting a fire beneath his pot. Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ suddenly heard a sound coming from the pot, which then loudly engaged in Tasbeeh in the voice of a child. The pot then fell down, toppled over and then returned to where it had been without spilling any of its contents. "O Salmaan!" Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ called out, "Look at this astonishing thing! Look at something that neither you nor your father have ever seen!" Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ remarked, "Had you remained silent, you would have heard something from the great signs of Allaah." (1)

Hadhrat Qais narrates that when Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ wrote to Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ or when Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ wrote to Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ, they would remind each other about the miracle of the plate. Hadhrat Qais says, "It was common knowledge between us that when the two of them were once busy eating, the plate and all the food it contained engaged in Tasbeeh." (2)

Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ Hears the Voice of a Fire

Hadhrat Ja'far bin Abu Imraan reports that Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ once heard the fire say, "Me as well." When someone asked him what this meant, he explained, "I swear by the Being Who controls my life that even fire seeks Allaah's protection from being returned to the immense fire (of Jahannam)." (3)

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ hear People Speak in their Graves

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Hears the Words of a Devout Youngster

Hadhrat Yahya bin Ayyoob Khuzaa'ee narrates that he heard from someone that there lived a youngster during the time of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ who was extremely devoted to worship and was always in the Masjid. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was very impressed with him. The youngster had a very old father and would visit his father every day after performing the Isha salaah. However, his road passed by the door of a woman who used to flaunt her charms by the roadside because she had become infatuated with him. As he passed by one

kind have also been reported by Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ, Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ, Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.125).

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.289).

night, she made a persistent effort to seduce him until he eventually followed her. As she entered through her door and he was about to do the same, he remembered Allaah. The evil intention vanished instantly and the following verse of the Qur'aan came to his tongue:

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾

(سورة اعراف: آیت ۲۰۱)

Indeed when the temptation (*to do evil*) from Shaytaan reaches those who fear Allaah, they remember (*Allaah and engage in Dhikr, thinking about His punishment and recalling the rewards for abstaining from sin*) and their eyes instantly open (*they realise Shaytaan's plot and ignore the temptation*). {Surah A'raaf, verse 201}

The youngster immediately fell unconscious. The woman then called for her maidservant and with her help, the two of them carried him to his door. He was made to sit and his father's door was knocked. When his father came out to look for him, he found him unconscious in the doorway. He summoned for some of his family members and they together carried him inside the house.

When the youngster regained consciousness after a considerable part of the night had passed, his father asked, "Dear son! How are you?" "I am well," came the reply. When his father then asked him in the name of Allaah what had happened, he informed his father about the incident. "Dear son," the father asked, "What was the verse you recited?" When the youngster recited the verse he had recited at the time, he again fell unconscious. Although the people tried to revive him, this time he had passed away. It was still night when they bathed him, shrouded him and buried him.

It was only the following morning that the people informed Hadhrat Umar (رضي الله عنه) about it. Hadhrat Umar (رضي الله عنه) immediately went to console the father. "Why did you not inform me (of the funeral)?" Hadhrat Umar (رضي الله عنه) enquired. "O Ameerul Mu'mineen!" the father replied, "It happened during the night (and we did not wish to disturb you)." Hadhrat Umar (رضي الله عنه) then told them to accompany him to the grave and when they arrived there, Hadhrat Umar (رضي الله عنه) addressed the youngster by his name and recited the verse:

﴿وَلَمَن خَافَ مَقَامَ رَبِّهِ جَنَّتٍ﴾ (سورة رحمان: آیت ۴۶)

The one who fears standing in the presence of his Rabb (*on the Day of Qiyaamah*) shall have two gardens (*of Jannah*). {Surah Rahmaan, verse 46}

The youngster responded twice from within the grave saying, "O Umar! My Rabb has already given me both these gardens in Jannah." ⁽¹⁾

Another narration states that the youngster said, "Dear uncle! Go to Umar, convey my Salaams to him and ask him what the reward will be for the person who fears standing before his Rabb." The end of this narration states that

(1) Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267). Ibn Asaakir has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.279).

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ went to the youngster's grave and said, "You shall have two gardens of Jannah. You shall have two gardens of Jannah." (1)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Hears the Speech of People Buried in Bagee Gharqad

Hadhrat Muhammad bin Himyar reports that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once passed by Bagee Gharqad (the graveyard of Madinah), he said, "*As Salaamu Alaykum*, O people of the graves! The news from our side is that your spouses have remarried, others are occupying your homes, and your wealth has already been distributed." A voice then replied saying, "The news from our side is that we have found the good deeds we had sent ahead, we have seen the profits of the charity we spend and have lost out on that which v'e have left behind (without spending in charity)." (2)

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ see People being Punished

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates, "I was passing by the fringe of the plain of Badr when I was surprised to see a man emerge from a hole. He had a chain tied around his neck and was calling out, 'O Abdullaah! Give me a drink! O Abdullaah! Give me a drink! O Abdullaah! Give me a drink!' I did not know whether he recognised me or whether he was just calling me as Arabs call people (by addressing any person as Abdullaah i.e. O servant of Allaah). Just then another man came out of the hole. This man had a whip in his hand and he said to me, 'O Abdullaah! Do not give him anything to drink because he is a Kaafir.' The man then hit the first one and he returned into the hole. I then rushed back to Rasulullaah ﷺ and when I reported it to him, he asked, 'Did you actually see him?' When I confirmed that I did, Rasulullaah ﷺ explained, 'That was Allaah's enemy Abu Jahal and that shall be his punishment until the Day of Qiyaamah.'" (3)

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Speak after Death

The Incident of Hadhrat Zaid bin Khaarija رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sa'eed bin Musayyib reports that the Ansaari Hadhrat Zaid bin Khaarija رَضِيَ اللَّهُ عَنْهُ who belonged to the Banu Haarith bin Khazraj tribe passed away during the Khilaafah of Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ. After wrapping him in the burial shroud, the people heard some movement in his chest. He then started to speak, saying, "Ahmad! It is the name of Ahmad (Rasulullaah ﷺ) that is written in the *Lowhul Mahfoodh*. He spoke the truth. Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ spoke the truth. Though he was a frail man, he was strong when it concerned Allaah's commands. Such is it written in the *Lowhul Mahfoodh*. He spoke the truth. Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ spoke the truth. He was powerful and trustworthy, just as it is written in the *Lowhul Mahfoodh*. He spoke the truth. Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ spoke the truth and is following in the pattern of the others. Four years

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267).

(2) Ibn Abi Dunya and Ibn Sam'aani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.123).

(3) Tabraani. Haythami (Vol.6 Pg.81) has commented on the chain of narrators.

have passed and the other two to come will come with trials. The strong will then devour the weak and Qiyaamah will take place. There shall soon come some startling news about your armies. And the well of Arees! What about the well of Arees?"

Hadhrat Sa'eed reports further that a man belonging to the Banu Khatmah tribe then passed away and after he was wrapped in his shroud, some movement was also heard from his chest. He then spoke and said, "Verily the man from the Banu Haarith bin Khazraj tribe spoke the truth. He spoke the truth." (1)

Hadhrat Nu'maan bin Basheer رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Zaid bin Khaarija رَضِيَ اللَّهُ عَنْهُ was walking in one of the alleyways of Madinah some time between the Zuhr and Asr salaahs when he suddenly dropped down dead. He was taken to his family and shrouded with two sheets and a blanket. It was between the Maghrib and Isha salaahs that the women of the Ansaar gathered around his body and started to cry loudly. They then heard a voice say from beneath the blanket, "Be silent, O people!" When this was heard for a second time, the blanket was removed from his face and chest. He then said, "Muhammad ﷺ is the prophet of Allaah, the unlettered Nabi and the seal of all Ambiyaa. Such is it written in the *Lowhul Mahfoodh*."

A while later, he again spoke and said, "He spoke the truth. Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ spoke the truth. He was the strong and trustworthy. Though he was a frail man, he was strong when it concerned Allaah's commands. Such is it written in the *Lowhul Mahfoodh*."

A while later he again spoke. This time he thrice said, "He spoke the truth. The one in the middle spoke the truth. He is the servant of Allaah and the Ameerul Mu'mineen who never feared the reproach of those who reproach when acting for the pleasure of Allaah. It was he who prevented the strong from devouring the weak. Such is it written in the *Lowhul Mahfoodh*."

A little later, he said, "Uthmaan is the Ameerul Mu'mineen. He is compassionate towards the Mu'mineen and while two years (of peace) have already passed, another four still remain. People will then start to dispute, no unity will be left and even the trees will weep (meaning that the sanctity of things will be violated). Qiyaamah will draw close and people will devour (the property and rights of) each other." (2)

Another narration, Hadhrat Nu'maan bin Basheer رَضِيَ اللَّهُ عَنْهُ says, "When Zaid bin Khaarija رَضِيَ اللَّهُ عَنْهُ passed away, I was waiting for Uthmaan رَضِيَ اللَّهُ عَنْهُ to come, thinking that he would perform two Rakaahs salaah. Just then, Zaid رَضِيَ اللَّهُ عَنْهُ moved the shroud from his face and said, 'As Salaamu Alaykum! As Salaamu Alaykum!' Because the people of the house were busy talking and I was performing salaah, I exclaimed, 'Subhaanallaah! Subhaanallaah!' Zaid رَضِيَ اللَّهُ عَنْهُ then said to the people, 'Be silent! Be silent!'" The rest of the narration is like the one above. (3)

(1) Bayhaqi, reporting from reliable sources, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.156). Ibn Abi Dunya and Bayhaqi have also reported a more detailed narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.293).

(2) Tabraani.

(3) Tabraani in his *Kabeer* and *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.180).

Another narration states that Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ's corpse said, "The one in the middle is the strongest of the three. He never feared the reproach of those who reproach when acting for the pleasure of Allaah and he never instructed the strong to devour the weak. He is the servant of Allaah and the Ameerul Mu'mineen. He spoke the truth. He spoke the truth. Such is it written in the *Lowhul Mahfoodh*." Thereafter, he said further, "Uthmaan is the Ameerul Mu'mineen. He forgives a great deal of the sins people commit. While two years (of peace) have already passed, another four still remain. People will then start to dispute and people will devour (the property and rights of) each other. No unity will be left and even brave heroes will weep. The Mu'mineen will then start to retrogress. Such has it been decreed and recorded in Allaah's Book. O people! Turn towards your Ameer, listen to him and obey him because the blood of the person who becomes a ruler shall not be safe. Allaah's decree has been ordained and finalised. *Allaahu Akbar!* Here is Jannah and here is Jahannam and all the Ambiyaa and the *Siddeequeen* convey their Salaams to you. O Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ! Have you seen my father Khaarija and Sa'd, both of whom were martyred in the Battle of Uhud?" Finally, before his voice fell silent, he recited the verse:

﴿كَلَّا ط إِنَّهَا لَطَيٌّ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوٰى ﴿١٦﴾ تَدْعُوْا مِّنْ أَدْبَرَ وَتَوَلَّى ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾﴾

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This will never be! (No ransom will be accepted and none will be made to suffer for another.) The Fire shall certainly be flaming, (so hot that it will be capable of easily) tearing off the scalp. It (Jahannam) will call the one who turned away (from Towheed) and was averse (to it), who amassed wealth and tended it (hoarded it without fulfilling the duties owing to Allaah). {Surah Ma'aarij, verses 15-18}

Another narration adds that Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ also said, "And this is Ahmad Rasulullaah رَضِيَ اللَّهُ عَنْهُ. May Allaah's peace, mercy and blessings be showered on you, O Rasulullaah رَضِيَ اللَّهُ عَنْهُ." (1)

Hadhrat Nu'maan bin Basheer رَضِيَ اللَّهُ عَنْهُ says, "When a man from amongst us (Ansaar) called Zaid bin Khaarija رَضِيَ اللَّهُ عَنْهُ passed away, we shrouded him and I stood up to perform salaah. Just then I heard some noises and when I turned to look, I was surprised to see the body move. It then started to speak, saying, 'The strongest of them (the Khulafaa) was the middle one. He was Allaah's servant and the Ameerul Mu'mineen Umar رَضِيَ اللَّهُ عَنْهُ. He was strong in his commands and in enforcing the commands of Allaah رَضِيَ اللَّهُ عَنْهُ. Ameerul Mu'mineen Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ. He is pure and chaste and forgives a great deal of the sins people commit. While two nights (years of peace) have already passed, another four still remain. People will then start to dispute and no unity will be left. O people! Turn towards your leader, listen to him and obey him. Here is Rasulullaah رَضِيَ اللَّهُ عَنْهُ and

(1) Bayhaqi, reporting from Ibn Abi Dunya. Bayhaqi has also reported the narration from others apart from Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.157). Ibn Mandah and Abu Nu'aym have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.24).

Ibn Rawaaha رَضِيَ اللَّهُ عَنْهُ. (Addressing Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ, he then asked) What has become of (my father) Khaarija bin Zaid?" Thereafter, before his voice fell silent, he added, "The well of Arees has been seized unjustly."⁽¹⁾

Bringing the Dead back to Life

The Incident of a Woman from the Muhaajireen and her Son

Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ says, "When we once went to visit an ailing youngster of the Ansaar, he happened to pass away very quickly. We closed his eyes and drew a sheet over his face. One of us said to his mother, 'Look forward to the rewards from Allaah (for exercising patience upon the death of your son).' 'Has he passed away?' she asked. When we confirmed that he had, she raised her hands to the heavens and made du'aa saying, 'O Allaah! I have believed in You and migrated to Your Rasool ﷺ. Whenever I have been afflicted with any calamity, I have made du'aa to You and You have always removed it. O Allaah! I am now begging You not to burden me with this calamity.' The youngster then (came back to life,) removed the sheet from his face and when we sat down to eat, he ate with us."⁽²⁾ Another narration states that the lady was Hadhrat Ummu Saa'ib رَضِيَ اللَّهُ عَنْهَا and that she was extremely old and blind.⁽³⁾

Hadhrat Abdullaah bin Aun narrates that Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel." "O Abu Hamzah!" the people around Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ said, "What are these occurrences?" Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ related, "We were on the *Suffa* with Rasulullaah ﷺ when a lady who had just made *Hijrah* arrived with her son who had already come of age. Rasulullaah ﷺ attached the lady to the other ladies and the boy to us.

It was not long thereafter that the boy was affected by the disease that afflicted the people of Madinah. After an illness of a few days, the boy passed away. Rasulullaah ﷺ closed the boy's eyes and instructed that burial arrangements be made. We were just about to bathe him when Rasulullaah ﷺ instructed me saying, 'O Anas! Go and inform his mother.' When I informed her, she came and sat by the boy's feet. Holding his two feet, she made du'aa to Allaah saying, 'O Allaah! I happily submitted to You and vehemently opposed the idols. I then migrated out of my yearning for You. O Allaah! Do not let the idol-worshippers rejoice at my expense and do not burden me with a calamity that I am unable to bear.'"

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says further, "By Allaah! She had hardly ended her du'aa when the boy's feet started to move and he threw the sheet off his face. He then lived on until Rasulullaah ﷺ passed away and until his mother also passed

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.230). Hadhrat Haashim bin Ammaar has reported a similar narration in his Kitaabul Ba'th, as quoted in *A/ Bidaayah wan Nihaayah* (Vol.6 Pg.157).

(2) Ibn Abi Dunya.

(3) Bayhaqi.

away..." The narration continues further and will be related later on. ⁽¹⁾

Signs of Life in their Martyrs

The Incident of the Martyrs of the Battle of Uhud

Hadhrat Abu Nadhrah reports that Hadhrat Jaabir bin Abdullaah ﷺ said, "The night before the Battle of Uhud was fought, my father called for me and said, 'I feel that I will certainly be amongst the very first companions of Rasulullaah ﷺ to be killed. By Allaah! Of all the people I am leaving behind, there is none after Rasulullaah ﷺ whom I love more than you. However, I have several debts, so do settle them for me. I would also like to advise you to treat your sisters well.'

The next morning, my father was the first to be martyred and I buried him with another person in the same grave. However, it did not appeal to me later on to leave him in a grave with someone else. I therefore exhumed his body six months later and found to my surprise that everything apart from his ears were exactly as they were on the day I laid him to rest." ⁽²⁾

Another narration states that Hadhrat Jaabir ﷺ said, "After six months had passed, I could not allow myself to rest until I buried my father in a grave of his own. I therefore exhumed the body from the grave and found to my surprise that apart from a tiny portion of his earlobe, the ground had not eaten any part of his body." ⁽³⁾

Yet another narration states that Hadhrat Jaabir ﷺ added, "I noticed nothing different about him apart from a few strands of hair from his beard that had been touching the ground." ⁽⁴⁾

Hadhrat Abu Zubayr reports that Hadhrat Jaabir ﷺ said, "When Mu'aawiya ﷺ intended digging a canal, we were told to move the bodies of our martyrs who had been martyred at Uhud. Although this was forty years afterwards (after their deaths), their bodies were still supple and their limbs could still be bent." ⁽⁵⁾

Another narration states that Hadhrat Jaabir ﷺ said, "When their bodies were exhumed after forty years, they were still fresh and their limbs were still pliable." ⁽⁶⁾

Some scholars from the Ansaar say, "When Hadhrat Mu'aawiya ﷺ was digging the canal that passed by the martyrs of Uhud, it happened to burst its banks. We hurried there and exhumed the bodies of Amr (bin Jamooh ﷺ) and Abdullaah ﷺ. They both wore two sheets of cloth that covered their faces, while their feet were covered with some plants. As we removed the bodies from the graves, they were so supple and pliable that it appeared as if they had been buried only yesterday." ⁽⁷⁾

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.154 & 259). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.224).

(2) Haakim (Vol.3 Pg.203).

(3) Ibn Sa'd (Vol.3 Pg.563).

(4) Ibn Sa'd, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.43).

(5) Ibn Sa'd (Vol.3 Pg.563).

(6) Abu Nu'aym in his *Dalaa'il* (Pg.207), as quoted in *Kanzul Ummaal* (Vol.5 Pg.274).

(7) Ibn Is'haaq in his *Maghaazi*, as quoted in *Fat'hul Baari* (Vol.3 Pg.142).

In a lengthy narration, Hadhrat Jaabir رضي الله عنه says, "it was during the Khilaafah of Mu'aawiya bin Abu Sufyaan رضي الله عنه that a man came to me saying, 'O Jaabir bin Abdullaah! BY Allaah! Some of Mu'aawiya's labourers have dug into your father's grave, causing some of his body to become exposed.' When I went there, I discovered that his body was exactly as it was when I buried him. The only parts that were not unscathed were of course those that were wounded in the battle. I then buried him again." (1)

Hadhrat Abdur Rahmaan bin Abdullaah bin Abdur Rahmaan bin Sa'sa'a reports that Hadhrat Amr bin Jamooh Sulami رضي الله عنه and Hadhrat Abdullaah bin Amr Sulami رضي الله عنه were both martyred during the Battle of Uhud and shared one grave. Because floodwaters passed by their grave, it eventually eroded their grave and the grave was subsequently dug up so that their bodies could be moved from there. Their bodies were however found to be unchanged, appearing as if they had been buried just the day before. When one of them was wounded (in the battle), he placed his hand on the wound and was buried in this posture. When his hand was then moved off the wound (as the grave was changed) and placed by his side, it returned to its former position. There was a time lapse of forty six years between the Battle of Uhud and the day their grave was dug up. (2)

Hadhrat Abdullaah bin Amr رضي الله عنه was of reddish complexion, bald and not very tall whereas Hadhrat Amr bin Jamooh رضي الله عنه was a tall man. They were both recognised by these features and buried in one grave. Floodwaters however ran by their grave and eventually started to enter it. The bodies were therefore exhumed, still shrouded in a black and white striped sheet. Hadhrat Abdullaah رضي الله عنه was wounded on the face and his hand was covering the wound. **When his hand was moved off the wound, blood poured out of it but as soon as the hand was replaced, the blood stopped.** Hadhrat Jaabir رضي الله عنه says, "When I saw my father in his grave, he appeared to be sleeping because his appearance had not changed in the least bit." "And did you see his shroud?" someone asked. Hadhrat Jaabir رضي الله عنه replied, "He was buried in a black and white striped sheet which covered his face, while his feet were covered with the rue plant. We found the sheet to be exactly as it had been and the rue plant also exactly as it had been, even though there had been a time lapse of forty six years." (3)

Hadhrat Jaabir رضي الله عنه says, "When Mu'aawiya رضي الله عنه started to dig the canal near the martyrs of Uhud forty years after the battle, we were summoned to (move) them (from their graves). **We went there and while we were busy exhuming the bodies, a spade accidentally hit the foot of Hamzah رضي الله عنه.** **Blood then actually started to pour out of the wound.**" (4) Another narration states that when a spade hit the foot of Hadhrat Hamzah رضي الله عنه, it started to bleed even though it was after forty years (of being buried). (5)

(1) Ahmad, as quoted in Wafaa'ul Wafaa (Vol.2 Pg.116). Daarmi has reported a similar narration, as quoted in Awjaz (Vol.4 Pg.108).

(2) Maalik, as quoted in Awjaz (Vol.4 Pg.107).

(3) Ibn Sa'd (Vol.3 Pg.562).

(4) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.43).

(5) Abu Nu'aym in his Dalaa'il (Pg.207).

In his *Wafaa'ul Wafaa* ⁽¹⁾, Sheikh Samhodi states that this incident occurred three times⁽²⁾; once after six months, again after forty years when the canal was dug and once again after forty six years when floodwaters started to enter the grave. This conclusion is based on the many narrations supporting each of the three occasions. He states⁽³⁾ that this is a clear miracle of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and has therefore been repeated.

The Fragrance of Musk Wafts from the Graves of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

The Fragrance of Musk Wafts from the Grave of Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ

Hadhrat Muhammad bin Shurahbeel narrates that one of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ took a handful of sand from the grave of Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ and when he opened his fist, they saw to their surprise that it was musk. To this Rasulullaah ﷺ exclaimed, "Subhaanallaah! Subhaanallaah!" and the joy was clearly visible on his face. ⁽⁴⁾

Another narration states, "Someone took a handful of sand from the grave of Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ and then left. When he looked at it afterwards, he discovered that it was actually musk." ⁽⁵⁾

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ says, "I was amongst those who dug the grave of Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ. Each time we shovelled out some sand, the fragrance of musk wafted on to us. This continued until we we reached to the bottom of the grave." ⁽⁶⁾

Martyred Sahabah رَضِيَ اللَّهُ عَنْهُمْ are Raised to the heavens

Hadhrat Aamir bin Fuhayrah رَضِيَ اللَّهُ عَنْهُ is Lifted to the Sky

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ reports that after many Sahabah رَضِيَ اللَّهُ عَنْهُمْ were martyred at Bir Ma'oonah and Hadhrat Amr bin Umayyah رَضِيَ اللَّهُ عَنْهُ was taken prisoner, Aamir bin Tufayl pointed to one of the martyrs and asked, "Who is that?" When Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ informed him that the man was Hadhrat Aamir bin Fuhayrah رَضِيَ اللَّهُ عَنْهُ, Aamir bin Tufayl remarked, "After he was killed, I actually saw him being lifted so high into the skies that I eventually saw the sky between him and the ground. Thereafter, he was brought back down again."

When the news of the massacre was brought to Rasulullaah ﷺ (by revelation),

(1) (Vol.2 Pg.116).

(2) This is supported by the author of *Awjaz* (Vol.4 Pg.111).

(3) (Vol.2 Pg.117).

(4) Abu Nu'aym in his *Ma'rifa*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.41).

(5) Ibn Sa'd (Vol.3 Pg.431).

(6) Ibn Sa'd (Vol.3 Pg.431).

he informed the Sahabah رَضِيَ اللَّهُ عَنْهُمْ about the deaths of the martyrs, saying, "Verily your companions have been martyred. They have however made a request to their Rabb saying, 'O our Rabb! Inform our brother on our behalf that we are pleased with You and that You are pleased with us.'"

Amongst those who were martyred on that day were Hadhrat Urwa bin Asmaa bin Silt رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mundhir bin Amr رَضِيَ اللَّهُ عَنْهُ, after whom Hadhrat Urwa (bin Zubayr رَضِيَ اللَّهُ عَنْهُ) and Hadhrat Mundhir (bin Zubayr رَضِيَ اللَّهُ عَنْهُ) were named. ⁽¹⁾

Another narration states that the person who killed Hadhrat Aamir bin Fuhayrah رَضِيَ اللَّهُ عَنْهُ was a man named Jabbaar bin Sulma Kalbi. When he stabbed Hadhrat Aamir رَضِيَ اللَّهُ عَنْهُ with his spear, Hadhrat Aamir رَضِيَ اللَّهُ عَنْهُ shouted, "I swear by the Rabb of the Kabah that I am successful!" Some time after the incident took place, Jabbaar asked some of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ what success Hadhrat Aamir رَضِيَ اللَّهُ عَنْهُ was referring to. When they explained that he was referring to the success of Jannah, he exclaimed, "By Allaah! He must be right." Jabbaar then also accepted Islaam. May Allaah be pleased with him. ⁽²⁾

Hadhrat Urwa reports that because the body of Hadhrat Aamir bin Fuhayrah رَضِيَ اللَّهُ عَنْهُ could not be found afterwards, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were convinced that the angels had buried him. ⁽³⁾ Another narration states that Rasulullaah ﷺ said, "The angels buried him and his soul was taken to the Illiyyeen (the place where the souls of the righteous are taken)." ⁽⁴⁾

It is also reported that speaking about one of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ (martyred in the battle) Aamir bin Tufayl used to say, "When he was killed, he was lifted so high between the earth and the sky that I could see the sky beneath him." He was then informed that the person was Hadhrat Aamir bin Fuhayrah رَضِيَ اللَّهُ عَنْهُ. ⁽⁵⁾

The Dead Bodies of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ are Protected

The Body of Hadhrat Khubayb bin Adi رَضِيَ اللَّهُ عَنْهُ is Protected

Hadhrat Amr bin Umayyah رَضِيَ اللَّهُ عَنْهُ relates, "Rasulullaah ﷺ sent me alone as a spy to the Quraysh. I came to the pole where Khubayb رَضِيَ اللَّهُ عَنْهُ was crucified and, keeping a lookout for spies (from the Quraysh), I climbed up the pole and untied the body. When he fell to the ground, I scurried away a short distance (in case anyone's attention was drawn there). (When the coast was clear) I then went back but was unable to see Khubayb رَضِيَ اللَّهُ عَنْهُ. It appeared as if the earth had taken his body in and no trace was found of his body to this day." ⁽⁶⁾

(1) Bukhaari. Bayhaqi has reported a similar narration, as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.110).

(2) Waaqidi.

(3) Moosa bin Uqba in his *Maghaazi*, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.72). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.110).

(4) Abu Nu'aym in his *Dalaa'il* (Pg.186). Ibn Sa'd (Vol.3 Pg.231) has reported a similar narration.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.110). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.186), as has Ibn Sa'd (Vol.3 Pg.231).

(6) Ahmad and Tabraani. Haythami (Vol.5 Pg.321) has commented on the chain of narrators. Bayhaqi

Hadhrat Dahhaak narrates that Rasulullaah ﷺ dispatched Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ to remove the body of Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ from the pole upon which he was crucified. When the two reached Tan'eem, they found forty drunk around the pole. They then took the body down and when Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ loaded it on his horse, it was still fresh and had not started to decompose in the least. The Mushrikeen were warned however and Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ was forced to offload the body when the Mushrikeen gained on them. The ground then immediately took his body in. It is because of this that Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ was called '*Balee'ul Ardh*' ('the one whom the ground took in'). ⁽¹⁾

The Body of Hadhrat Alaa bin Hadhrami رَضِيَ اللَّهُ عَنْهُ is Protected

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel." ... The beginning of the narration has been quoted before ⁽²⁾. Another portion of the narration states, "**It was only a short while later that he (Hadhrat Alaa رَضِيَ اللَّهُ عَنْهُ) passed away.** We then dug a grave for him, bathed him and buried him. After we had finished burying him, a man came and asked who the deceased was. 'He is the best of people,' we replied, 'he is Ibnul Hadhrami.' The man said, 'This ground casts bodies to the surface. Why do you not move him a mile or two away to some ground that accommodates bodies well.' We said, 'It is certainly not fitting reward for our companion to expose him to wild animals that will devour his body.' We then undertook to exhume the body, but when **we reached the bottom of the grave, we found that he was not there.** We saw to our amazement that as far as the eyes could see, the grave was filled with sparkling light. We therefore covered the grave again and left." ⁽³⁾

Another narration from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ states, "When he passed away, we buried him in soft sand but we had not gone far when it occurred to us that wild animals would come and eat the body. We therefore returned, but could not find him anywhere." ⁽⁴⁾

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports, "We then dug a grave for him with our swords without making a recess inside (within which to fit the body). After burying him and proceeding further, one of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ said, 'We dug a grave without making a recess in it.' When we then returned to make the recess, we were unable to find the site of his grave." ⁽⁵⁾

has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.67), as has Abu Nu'aym in his *Dalaa'il* (Pg.227) and Bayhaqi, as *Isaabah* (Vol.1 Pg.419).

(1) Abu Yusuf in his *Kitaabul Lataa'if*, as quoted in *Isaabah* (Vol.1 Pg.419).

(2) Under the heading "Bringing the Dead back to Life" and the subheading "The Incident of a Woman from the Muhaajireen and her Son".

(3) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155) and (Vol.6 Pg.292).

(4) Tabraani in all three works. Haythami (Vol.9 Pg.376) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.208).

(5) Ibn Sa'd (Vol.4 Pg.363).

The Body of Hadhrat Aasim bin Thaabit رَضِيَ اللَّهُ عَنْهُ is Protected

The incident of Hadhrat Khubayb bin Adi رَضِيَ اللَّهُ عَنْهُ has been quoted in detail⁽¹⁾. The narration from Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah ﷺ once sent an expedition under the command of Hadhrat Aasim bin Thaabit bin Aflah رَضِيَ اللَّهُ عَنْهُ. The narration goes on further to state that Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ said, "As for myself, I shall never surrender into the custody of a Kafir." He had in fact taken a pledge with Allaah that neither would he touch any Mushrik nor will any of them ever touch him. Further on the narration states that **because Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ had killed one of the leaders of the Quraysh during the Battle of Badr, the Quraysh sent some people to bring a portion of his body to them which they may recognise as his. However, Allaah sent a swarm of wasps to his body and they protected him from these people. It was because of this that he was called "Hamee'ud Dabr" ("The one who was protected by a swarm of wasps").**⁽²⁾

Another narration from Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ states that when the Mushrikeen were about to cut off his head to send to the other Mushrikeen in Makkah, Allaah sent a swarm of wasps flying into their faces, which stung them and thus prevented them from severing his head.⁽³⁾

Wild Animals are Made Subservient to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and Talk to them

Rasulullaah ﷺ speaks to Wolves and they Submit to him

Hadhrat Hamzah bin Abu Usayd رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once went to the graveyard of Baqee for the funeral of an Ansaari. There however lay in the path, a wolf with its forelegs stretched out across the path. Rasulullaah ﷺ said, "This wolf has come in search of its share, so give it to him." "What is your advice, O Rasulullaah ﷺ?" the Sahabah رَضِيَ اللَّهُ عَنْهُمْ asked. Rasulullaah ﷺ said, "One goat should be given from each year from every grazing flock (of forty or more goats)." "That still leaves plenty behind," the Sahabah رَضِيَ اللَّهُ عَنْهُمْ remarked. Rasulullaah ﷺ then made a gesture to the wolf to leave them, and it left.⁽⁴⁾

Hadhrat Mutallib bin Abdullaah bin Hantab reports that Rasulullaah ﷺ was in Madinah one day when a wolf arrived and stood before him. Rasulullaah ﷺ said, "This is the delegate of the wild animals to you. (He comes with the proposition that) If you wish to fix a portion (of your flocks) to give to them, they will take no more than that. However, if you wish, you could leave them to be as

(1) In the chapter discussing "The Enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Die and Give their Lives in the path of Allaah", "During the Battle of Rajee" and under the subheading "Hadhrat Aasim, Hadhrat Khubayb and their Companions رَضِيَ اللَّهُ عَنْهُمْ are Martyred."

(2) Bukhaari and Muslim, as quoted in *Isaabah* (Vol.2 Pg.245).

(3) Abu Nu'aym in his *Dalaa'il* (Pg.183).

(4) Bayhaqi,

they are and continue guarding against them. In that case, whatever they take from you will be their sustenance." "O Rasulullaah ﷺ!" the Sahabah ﷺ submitted, "We do not like the idea of fixing a portion for them." Rasulullaah ﷺ then made a gesture with his three fingers to the wolf, telling it to leave them and it left with a howl. ⁽¹⁾

A man from the Juhaynah tribe narrates that a delegation from the wolves numbering almost a hundred once arrived at a time when Rasulullaah ﷺ was performing salaah and sat down (waiting for him). Rasulullaah ﷺ then said to the Sahabah ﷺ, "This is a delegation from the wolves who have come with the proposition that you fix a share of your flocks for them, in which case the rest of your flocks will be safe from them." When the Sahabah ﷺ raised the issue of their poverty (that they would be unable to afford the proposition), Rasulullaah ﷺ told them to then send the wolves back. The wolves all left howling. ⁽²⁾

A Lion is Submissive to Rasulullaah ﷺ's Freed Slave Hadhrat Safeenah ﷺ

Rasulullaah ﷺ's freed slave Hadhrat Safeenah ﷺ says, "I was once on board a ship when it shipwrecked. I managed to cling on to one of its planks, which carried me to a dense forest. A lion lived in the forest and (when it saw me) it started coming towards me to attack me. I however addressed it saying, "O Abu Haarith! I am the freed slave of Rasulullaah ﷺ." It immediately lowered its head as it came closer and continued nudging me with its shoulder until I was clear of the forest and on a main road. It then purred, a gesture I interpreted as a word of farewell. That was the last I saw of it. ⁽³⁾

In another narration, Hadhrat Safeenah ﷺ says, "We were once at sea when we were shipwrecked. (When we managed to make our way to land) We were lost and did not know the road when we suddenly beheld a lion that came before us. As my companions retreated, I went towards it and said, 'I am Safeenah, a companion of Rasulullaah ﷺ and we have lost our way.' The lion then walked ahead of me until we reached the main road. Thereafter, it nudged me as if to point the road to me, but I sensed that it meant to bid us farewell." ⁽⁴⁾

Hadhrat Ibn Munkadir reports that Rasulullaah ﷺ's freed slave Hadhrat Safeenah ﷺ was once in Roman territory when he either became separated from the rest of the army or was taken prisoner. As he was searching for the army, he was suddenly confronted by a lion. He then addressed the lion saying, "O Abu Haarith! I am Rasulullaah ﷺ's freed slave." He then explained his situation and the lion came closer, with its tail wagging until it stood beside him.

(1) Waaqidi.

(2) Abu Nu'aym. Bayhaqi and Bazaar have reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.146).

(3) Haakim (Vol.3 Pg.606), reporting from reliable sources as confirmed by Dhahabi. Bukhaari has reported a similar narration in his *Taareekh* (Vol.2 Pg.179), as had Abu Nu'aym in his *Hilya* (Vol.1 Pg.369) and his *Dalaa'il* (Pg.212). Ibn Mandah has also reported it, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.316) and so has Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.366).

(4) Bazaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.367).

(The lion then led him on and) each time the lion heard a sound (of another animal), it would charge towards it (scaring it away) and then return to walk by Hadhrat Safeenah رَضِيَ اللَّهُ عَنْهَا's side. This continued until it brought him to the army, after which it returned. ⁽¹⁾

A Lion is Submissive to Hadhrat Abdullaah bin

Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Wahab bin Abaan Qurashi that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ was travelling on a journey when they saw a crowd of people standing by the road. "What is the matter with those people?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ enquired. "There is a lion on the road frightening them," came the reply. Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ got off his animal, walked up to the lion and held its ears. He then twisted its ears, slapped its nape and moved it off the road. Thereafter, he said (to himself), "Rasulullaah ﷺ did not lie to you. I heard Rasulullaah ﷺ say, 'Only that which man fears will be given the upper hand over him and if he fears none besides Allaah, Allaah will not allow anything else to gain the upper hand over him. Man is also handed over to that which he entertains hopes in and if he pins his hopes in none other than Allaah, Allaah will not hand him over to anyone else.' ⁽²⁾

Hadhrat Auf bin Maalik رَضِيَ اللَّهُ عَنْهُ Speaks to a Lion

Hadhrat Auf bin Maalik رَضِيَ اللَّهُ عَنْهُ reports, "I was sleeping in a church in Areeha, which was then already a Masjid in which salaah was performed. When I awoke, I was shocked to see a lion also in the church walking towards me. I stood up in fear and rushed for my weapons when the lion said, 'Leave that alone. I have only been sent with a message for you.' 'Who sent the message?' I asked. The lion replied, 'Allaah sent me to inform you that the extensively travelling Mu'aawiya shall be amongst the dwellers of Jannah.' 'Which Mu'aawiya is this?' I asked. 'The son of Abu Sufyaan,' came the reply." ⁽³⁾

A Wolf Speaks to a Shepherd and Informs him

about Rasulullaah ﷺ

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ reports that a wolf once attacked a goat and took it away. The shepherd however went after it and wrestled it from the wolf. The wolf then sat down on its tail and said, "Do you not fear Allaah? You snatch away from me the sustenance that Allaah has brought to me!" "How astonishing!" the shepherd exclaimed, "A wolf speaking like a human!" "Should I tell you of something even more astonishing?" the wolf asked, "Muhammad ﷺ is in Yathrib informing people of events that have occurred in the past." The shepherd then led his goats into Madinah, where he gathered them all in a corner of the town. He then went to Rasulullaah ﷺ and related the incident to him.

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.147).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.59).

(3) Tabraani. Haythami (Vol.9 Pg.357) has commented on the chain of narrators.

Rasulullaah ﷺ had the announcement "As Salaatu Jaami'ah" made and (when the people had gathered in the Masjid), he left (his room for the Masjid). Rasulullaah ﷺ then instructed the shepherd to relate the incident to the people and when he was done, Rasulullaah ﷺ remarked, "He has spoken the truth. I swear by the Being Who controls the life of Muhammad ﷺ that Qiyaamah will not come until wild animals talk with humans, until people speak with the ends of their whips and their shoe straps and until a man's thighs inform him about what his wife had been doing in his absence." (1)

A similar incident occurred with Hadhrat Abu Sufyaan bin Harb رَضِيَ اللَّهُ عَنْهُ and Hadhrat Safwaan bin Umayyah رَضِيَ اللَّهُ عَنْهُ. They saw a wolf chasing after a deer but as soon as the deer entered the precincts of the Haram, the wolf broke off the chase. When the two men expressed surprise at this, the wolf said, "More surprising than this is the fact that Muhammad bin Abdullaah ﷺ is in Madinah calling you towards Jannah while you are calling him towards Jahannam." To this Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ remarked, "I swear by Laat and Uzza that if you had to mention this in Makkah, the people would certainly forsake the city (and head for Madinah)." (2)

The Waters Are Made Subservient to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

The River Nile of Egypt is Made Subservient to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Qais bin Hajjaaj reports from his teacher that after Egypt was conquered (by the Muslims), the people approached the governor Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ when the month of *Bu'na* (3) started. "O governor!", they said, "There is a ritual (we carry out) for our Nile without which it will not flow." "What is the ritual?" Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ enquired. They then explained, "After twelve days of this month have passed, we look for a virgin living with her parents. After satisfying her parents (with a vast sum of money), we adorn her with the best of jewels and clothing and then throw her into the Nile." "This cannot happen in Islaam," Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ told them, "Islaam wipes out all (rituals) that takes place before it."

It so happened that the Nile did not flow and although the people stayed in Egypt all through the months of *Bu'na*, *Abeeb* and *Masra*, they eventually decided to leave Egypt. Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ wrote a letter to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and informed him about the situation. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote back to Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ saying, "Your course of action was correct because Islaam does indeed wipe out all that is practised before it. I have enclosed a note with this

(1) Ahmad and Tirmidhi, reporting from reliable sources as confirmed by Bayhaqi and quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.143). Ahmad, Bayhaqi, Haakim and Abu Nu'aym have also reported similar narrations, as quoted in detail in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.144,145).

(2) Ibn Wahab, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.146).

(3) A month in their Egyptian calendar.

letter that you should throw into the Nile as soon as the letter reaches you."

When the letter reached Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ, he opened the note and found that the following was written on it:

"From Allaah's servant Umar the Ameerul Mu'mineen

To the Nile of the Egyptian people

If you flow by your own accord, then you need not flow. However, if it is the

One and All Powerful that makes you flow, then we ask the One and All

Powerful to make you flow."

Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ threw the note into the Nile a day before the day of Saleeb. In the meantime, the Egyptians were already preparing to leave the country because it was only with the Nile that their affairs could run properly. On the morning of the day of Saleeb, the people found that the Nile was already flowing sixteen arm's length high. In this manner, Allaah cut out this evil ritual of the Egyptian people. ⁽¹⁾

The Ocean is Made to Submit to Hadhrat Abu

Rayhaana رَضِيَ اللَّهُ عَنْهُ

Hadhrat Urwa A'ma who was a freed slave of the Banu Sa'd tribe reports that Hadhrat Abu Rayhaana رَضِيَ اللَّهُ عَنْهُ was once travelling by sea. He was busy mending a few notebooks of his when his needle fell into the ocean. He said, "O Rabb! I beg You in all earnestness to return my needle to me." His needle surfaces immediately and he was able to pick it up. ⁽²⁾

The Ocean is Made to Submit to Hadhrat Alaa bin

Hadhrami رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports, "I followed Alaa bin Hadhrami رَضِيَ اللَّهُ عَنْهُ when Rasulullaah ﷺ dispatched him to Bahrain. I witnessed three incidents with him and I cannot tell which of them was most astonishing. When we stood by the shore on one occasion, he said, 'Recite *Bismillaah* and lunge into the ocean.' We recited *Bismillaah*, lunged in and crossed the sea without even the hooves of our animals getting wet. On the return journey, we had to pass through an arid plain and had no water with us. When we brought this to his attention, he performed two Rakaahs salaah and then made du'aa. There suddenly appeared a cloud the size of a shield, which rained down so heavily on us that we had enough water to drink and to give to our animals. When he passed away, we buried him in some soft sand, but after travelling a short distance, it occurred to us that wild animals would (be able to easily dig up the grave and) eat up the body. We therefore returned, but did not find his body in the grave." ⁽³⁾

(1) Ibn Abdul Hakam in his *Futuh Misr*, Abu Sheikh in his *Adhmah* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.380). Laalkaa'ee has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.464).

(2) Ibraheem bin Junayd in his *Kitaabul Awliyaa*, as quoted in *Isaabah* (Vol.2 Pg.157).

(3) Abu Nu'aym in his *Hilya* (Pg.207).

Another narration states that Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ added, "When Ibn Muka'bir the Persian governor saw us, he exclaimed, 'Never! By Allaah! We can never fight such people!' He then boarded one of his ships and returned to Persia." (1)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel..." The narration then continues to the point where Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "Umar رَضِيَ اللَّهُ عَنْهُ then prepared an army and appointed Alaa bin Hadhrami رَضِيَ اللَّهُ عَنْهُ as its commander. I was also one of the soldiers of this army and when we reached the place where we were to fight, we discovered that the enemy had been forewarned about our arrival. They (fled the area and also) obliterated every sign of water, because of which we and our animals experienced tremendous difficulty.

It was an extremely hot Friday and as soon as the sun had crossed its meridian, Alaa رَضِيَ اللَّهُ عَنْهُ led us in two Rakaahs of salaah. Thereafter, he stretched his arms out to make du'aa (for rain). We could see nothing in the sky but he had hardly lowered his hands when Allaah sent a wind and formed a cloud. The cloud rained so much that even the ponds and valleys were filled with water. We were able to drink water and give our animals to drink as well.

When we caught up with the enemy, they had already crossed the gulf and reached an island. Standing on the shore of the gulf, Alaa رَضِيَ اللَّهُ عَنْهُ said:

”يَا عَلِيُّ يَا عَظِيمُ يَا حَلِيمُ يَا كَرِيمُ“

Thereafter, he instructed us saying, 'Cross over with the name of Allaah!' We then crossed over without even the hooves of our animals getting wet. It was only a short while later that we managed to attack the enemy on the island. We killed many of them, took many prisoners and many slaves as well. We then returned to the shore of the gulf, Alaa رَضِيَ اللَّهُ عَنْهُ said the same words and again we crossed over without even the hooves of our animals getting wet..." The narration still continues further. (2)

Another narration quotes the du'aa of Hadhrat Alaa رَضِيَ اللَّهُ عَنْهُ in the following words:

”يَا عَلِيمُ يَا حَلِيمُ يَا عَلِيُّ يَا عَظِيمُ إِنَّا عِبِيدُكَ وَفِي سَبِيلِكَ تُقَاتِلُ عَدُوَّكَ أَسْفِنَا عَيْنًا نَشْرَبُ مِنْهُ وَنَتَوَضَّأُ فَإِذَا تَرَكْنَاهُ فَلَا تَجْعَلْ لِأَحَدٍ فِيهِ نَصِيبًا غَيْرَنَا“

'O The All Knowing! O Most Forbearing! O The Most Exalted! O The Most High! We are Your servants. We are out in Your path, fighting Your enemy. Shower rains on us so that we may drink from it and make wudhu with it. And when we leave, do not grant anyone else a share from it.' (3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.8). Tabraani has reported a similar narration in all his three works, but Haythami (Vol.9 Pg.376) has commented on the chain of narrators.

(2) Bayhaqi.

(3) Bukhaari in his *Taareekh*.

Yet another narration states that he added:

“اجْعَلْ لَنَا سَبِيلًا إِلَى عَدُوِّكَ”

'Forge for us a path to get to your enemy.'⁽¹⁾

It is also reported that when the Sahabah رَضِيَ اللَّهُ عَنْهُمْ entered the water, it barely reached their saddle blankets.⁽²⁾

Another narration states that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ dispatched Hadhrat Alaa bin Hadhrami رَضِيَ اللَّهُ عَنْهُ to fight the *Murtaddeen* in Bahrain. The narration also describes how the camels carrying the army's provisions, their tents and drink ran away and then returned with everything they were carrying. The narration also mentions how Allaah created a large pond of clear water right beside the Muslims and how they actually engaged the *Murtaddeen* in battle.⁽³⁾

There is also a narration which states that Hadhrat Alaa رَضِيَ اللَّهُ عَنْهُ said to the Muslims, "Come with us to Daareen to fight the enemy there. The Muslims were quick to respond to his call and he led them to the shore of the sea, thinking that they would board some ships. However, when Hadhrat Alaa رَضِيَ اللَّهُ عَنْهُ realised that the distance was too great and that the enemy would be long gone by the time they reached there with ships, he plunged into the water with his horse as he recited:

“يا ارحم الراحمين! يا حكيم! يا كريم! يا احدا! يا صمدا! يا حي! يا محي! يا قيوم! يا

ذالجلال والاكرام! لا اله الا انت يا ربنا”

He then instructed the others to recite the same words and to plunge into the water. They did as he bade them and, by the permission of Allaah, they all crossed the gulf, walking as if there was only a shallow film of water over soft sand, which did not even submerge the hooves of their camels or reach the knees of their horses. The distance they covered would have taken an entire day and night by ship. When they reached the opposite shore, they fought the enemy, overpowered them and collected plenty of booty. They then returned and again crossed the gulf to where they had been. All this transpired within the space of a single day.⁽⁴⁾

The Tigris River is Subjugated for the Muslims During the Conquest of Madaa'in

Hadhrat Ibn Rufayl reports that the town of Bahurseer was on the nearer bank of the Tigris River. When Hadhrat S'ad رَضِيَ اللَّهُ عَنْهُ set up camp there, he searched for boats to take the Muslim army across the river to the town on the opposite bank. He was however unable to find any and discovered that the Persians had assembled all the boats together and taken them away. He therefore stayed on in Bahurseer for several days of the month of Safar. Although the Muslims

(1) Bahr, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.7).

(3) Ibn Jareer (Vol.2 Pg.522) and in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.328).

(4) *Al Bidaayah wan Nihaayah* (Vol.6 Pg.329). Ibn Jareer (Vol.2 Pg.526) has reported a similar narration.

expressed their willingness to cross the river (without boats), he refused to allow it, fearing for their safety. In fact, even when some Kuffaar pointed out to him a crossing point in the river that would take them to the centre of the valley, Hadhrat S'ad رَضِيَ اللهُ عَنْهُ was doubtful and refused to act.

In the meantime, the water level was rising. Hadhrat S'ad رَضِيَ اللهُ عَنْهُ then saw a dream that the horses of the Muslims dived into the water and crossed over the river even though the water level had risen extremely high. The interpretation of this dream made him resolve to cross the river. He therefore gathered the Muslims together and after duly praising Allaah, he said, "Your enemy has been saved from you because of this river that prevents you from reaching them. They however are at liberty to get to you whenever they wish by boarding their boats and attacking you. You have of course the advantage of not having to worry about an attack from behind. I have therefore resolved to cross the river to get to them." The Muslims said in one voice, "May Allaah grant you and us the resolve to do what is right. Let us do it."

Hadhrat S'ad رَضِيَ اللهُ عَنْهُ then prepared the army for the crossing. He first made an announcement saying, "Who will spearhead the crossing for us and secure the gorge for us so that the others may join them there and so that the enemy cannot prevent them from reaching the opposite bank?" Hadhrat Aasim bin Amr رَضِيَ اللهُ عَنْهُ volunteered for the task and he was followed by another six hundred brave men. Hadhrat S'ad رَضِيَ اللهُ عَنْهُ appointed Hadhrat Aasim رَضِيَ اللهُ عَنْهُ as their commander and he led them to the bank of the Tigris. Standing at the bank, Hadhrat Aasim رَضِيَ اللهُ عَنْهُ said, "Who will volunteer with me to secure the gorge from the enemy?" Sixty of them volunteered and Hadhrat Aasim رَضِيَ اللهُ عَنْهُ divided them into two groups; one group on mares and the other on stallions so that the swimming would be easier for the horses. They then plunged into the Tigris.

When Hadhrat S'ad رَضِيَ اللهُ عَنْهُ saw Hadhrat Aasim رَضِيَ اللهُ عَنْهُ at the gorge, ready to give them cover, he permitted the rest of the army to dive into the water. He instructed them to recite:

”نَسْتَعِينُ بِاللّٰهِ وَنَتَوَكَّلُ عَلَيْهِ وَحَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيلُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ
الْعَلِيِّ الْعَظِيمِ“

"We seek help from Allaah and rely only on Him. Allaah is Sufficient for us and is the best of Defenders. There is no power or might except with Allaah The Elevated, the Most High"

The bulk of the army waded behind each other over the deep waters, even as the Tigris was frothing with foam and was black in colour (because of its depth and swift currents). The Muslims were even busy talking to each other as they crossed in pairs, just as people would talk to each other while walking over dry land. They caught the Persians totally by surprise by doing what they did not expect at all. The Persians were therefore forced to abandon the place in a hurry and did not even have time to take their belonging with them. It was in the month of Safar during the year 16 A.H. that the Muslims entered the town and

took possession of all of the three billion left behind in the rooms of the Emperor and all that the Emperor Sheerway and those after him had amassed. ⁽¹⁾

Hadhrat Abu Bakr bin Hafs bin Umar reports that the person travelling with Hadhrat Sa'd ﷺ over the water was Hadhrat Salmaan Faarsi ﷺ. As their horses swam across, Hadhrat Sa'd ﷺ was saying, "Allaah is sufficient for us and He is the best of Defenders. By Allaah! Allaah will definitely assist His friends, make His Deen vanquish all others and defeat His enemies if the wrongs and sins of the army does not exceed their good deeds." Hadhrat Salmaan ﷺ then remarked, "By Allaah! Although Islaam is new, the waters have been made subservient to the Muslims just as the land has been made such. I swear by the Being Who controls the life of Salmaan that the Muslims shall leave the waters in large droves just as they have entered."

The Muslims then skimmed across the water, as if only the banks and no water was visible. In fact, the Muslims were speaking more than if they were walking on land. Just as Hadhrat Salmaan ﷺ said, they all emerged safely without anyone drowning and without even losing anything. ⁽²⁾

Hadhrat Abu Uthmaan Nahdi says, "Everyone of the Muslims crossed over safely, except for a man from Baariq who was called Gharqadah. He happened to slip off his brown horse and it is as if I can still picture his horse shake off her sweat from her mane as the man floated on the water. Qa'qaa bin Amr ﷺ then turned his horse towards the man, caught hold of his arm and pulled him across. No belongings of the Muslims were also lost apart from a cup that was tied with an old rope. When the rope snapped, the waters carried the cup away. Teasing the owner of the cup, another Muslim swimming with him said, 'Fate had to have your cup.' The owner however replied by saying, 'By Allaah! I am convinced that Allaah would not take away only my cup from all of the army.' It then happened that one of the soldiers guarding the gorge happened to see the cup as the winds and waves carried it to the shore. Using his spear, he managed to retrieve it and then took it to the army as they came across. He then announced for the owner, who was there to receive it." ⁽³⁾

Hadhrat Umayr Saa'idi reports that when Hadhrat Sa'd ﷺ led the army into the Tigris, they went in as pairs. Hadhrat Salmaan ﷺ was Hadhrat Sa'd ﷺ's companion, travelling by his side through the water. Hadhrat Sa'd ﷺ recited the verse:

﴿ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ (سورة يسين: آيت ٣٨)

This is the arrangement of the Mighty, the All Knowing. {Surah Yaaseen, verse 38} The water was turbulent and while the horses were able to stand up straight, whenever they became tired, a mound would appear for them to rest upon, as if they were on dry land. **There was never an incident more astonishing than this**

(1) Abu Nu'aym in his *Dalaa'il* (Pg.208). The narration is also reported in the *Taareekh* of Tabari (Vol.3 Pg.119) and in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.64).

(2) Abu Nu'aym in his *Dalaa'il* (Pg.209). Tabari (Vol.3 Pg.121) has reported a similar narration with some additions in the beginning.

(3) Abu Nu'aym in his *Dalaa'il* (Pg.209). Ibn Jareer (Vol.3 Pg.122) has reported a similar narration.

in the history of Madaa'in. It was a day when the water was abundant and it was therefore referred to as 'The Day of Mounds'. ⁽¹⁾ Another narration clarifies this point when it states that because a mound would appear for them to rest every time any of them grew weary, the day was referred to as 'The Day of Mounds'. ⁽²⁾ Hadhrat Qais bin Abu Haazim رَضِيَ اللَّهُ عَنْهُ says, "When we entered the Tigris, it was filled to the brim. However (by Allaah's doing), when a horseman stood at the point where the water was at its deepest, it reached only up to his reins." ⁽³⁾ Hadhrat Habeeb bin Suhbaan reports that one of the Muslims by the name of Hadhrat Hujr bin Adi said to the others, "What prevents you from crossing over to the enemy? Is it this little droplet?" Here he was referring to the Tigris. He then recited the verse:

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُوَجَّلًا ط﴾ (سورة آل عمران: آيت ١٤٥)

A person shall die only by the command of Allaah; *(at a time that is)* recorded *(in the Lowhul Mahfoodh)*, fixed *(and therefore can neither be postponed nor delayed)*. {Surah Aal Imraan, verse 145}

He then plunged into the Tigris with his horse and, seeing him, the others followed suit. When the enemy saw them, they exclaimed, "Madmen!" and ran away. ⁽⁴⁾

Hadhrat Habeeb bin Suhbaan Abu Maalik narrates that when the Persians saw the Muslims crossing the Tigris the day they conquered Madaa'in, they called out in Persian, "Mad devils are coming!" They then said to each other, "By Allaah! It is not humans that you are fighting against, but Jinn!" In this way, they were defeated. ⁽⁵⁾

Hadhrat A'mash reports from a companion of his that when they reached the Tigris River, the water level was very high and the Kuffaar had already crossed over. One of the Muslims said, "Bismillaah!" and then plunged into the water with his horse. The horse rode over the water. The other Muslims then all said "Bismillaah" and plunged into the water. Their horses also rode above the water. Seeing them, the Kuffaar exclaimed, "Madmen! Madmen!" They then all fled. ⁽⁶⁾

Fire obeys the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

A Fire obeys Hadhrat Tameem Daari رَضِيَ اللَّهُ عَنْهُ

Hadhrat Mu'aawiya bin Harmal reports, "When I arrived in Madinah, Hadhrat Tameem Daari رَضِيَ اللَّهُ عَنْهُ took me home to eat. Although I ate voraciously, I did not seem to get enough because of the extreme hunger I was suffering on account of remaining three days in the Masjid without eating anything. We were sitting together one day when a fire emerging from Harra (a rocky terrain near

(1) Ibn Jareer (Vol.3 Pg.122)

(2) Abu Nu'aym in his Dalaa'il (Pg.209).

(3) Ibn Jareer (Vol.3 Pg.123) and Abu Nu'aym in his Dalaa'il (Pg.210).

(4) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.410).

(5) Abu Nu'aym in his Dalaa'il (Pg.210). Ibn Jareer (Vol.3 Pg.123) has reported a similar narration.

(6) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155).

Madinah). Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then came to Hadhrat Tameem رَضِيَ اللَّهُ عَنْهُ saying, 'Go and see to that fire!' 'Who am I and what am I?' Hadhrat Tameem رَضِيَ اللَّهُ عَنْهُ said. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ however insisted until Hadhrat Tameem رَضِيَ اللَّهُ عَنْهُ went with him. Hadhrat Mu'aawiya reports that he followed them as they proceeded to the fire where Hadhrat Tameem رَضِيَ اللَّهُ عَنْهُ rounded up the fire with his bare hands until it returned into the crevice it had come out from, with Hadhrat Tameem رَضِيَ اللَّهُ عَنْهُ behind it. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then remarked, 'The one who has witnessed this can never be like the one who has not (because it serves to boost one's Imaan).'"(1)

Hadhrat Mu'aawiya bin Harmal says, "I once went to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ saying, 'O Ameerul Mu'mineen! I have come to repent before being caught (for fighting by the side of Masaylama Kadhaab).' 'Who are you?' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. 'I am Mu'aawiya bin Harmal, Musaylama's son-in-law,' I replied. He then said to me, 'Go and stay with the best person in Madinah.' I then went to stay with Hadhrat Tameem Daari رَضِيَ اللَّهُ عَنْهُ. We were busy talking one day when a fire emerged from Harra. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ came to Hadhrat Tameem رَضِيَ اللَّهُ عَنْهُ, saying, 'Go, O Tameem!' Humbling himself, Hadhrat Tameem رَضِيَ اللَّهُ عَنْهُ said, 'Who am I? Are you not afraid that my inner self may become exposed?' He then got up and pushed the fire back through the door it came out from. He even went through the door behind it and later came out without the fire harming him in the least. (2)

Another narration states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Tameem رَضِيَ اللَّهُ عَنْهُ, "It is for emergencies like this that we keep you hidden, O Abu Ruqayya." (3)

Light Appears for the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Light Appears for Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports, "We were once performing the Isha salaah behind Rasulullaah ﷺ when Hasan رَضِيَ اللَّهُ عَنْهُ and Husayn رَضِيَ اللَّهُ عَنْهُ jumped on Rasulullaah ﷺ's back as he prostrated in Sajdah. When he got up from Sajdah, Rasulullaah ﷺ gently lowered them off his back but as soon as he went back into Sajdah, they again jumped on his back. When Rasulullaah ﷺ finally completed the salaah, he put them to sit on his lap. I then got up and offered, 'O Rasulullaah ﷺ! Should I take them back home?' Just then a streak of lightning flashed and Rasulullaah ﷺ said to the two boys, 'You had better be going to your mother.' The light of the lightning then remained (to guide them home on that very dark night) until they entered their mother's house." (4)

In another narration, Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ loved

(1) Abu Nu'aym in his Dalaa'il (Pg.212). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.153).

(2) Baghawi, as *Isaabah* (Vol.3 Pg.497).

(3) Abu Nu'aym in his Dalaa'il (Pg.212).

(4) Ahmad and Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.181). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152).

(his grandson) Hasan ﷺ very much. Hasan ﷺ was with Rasulullaah ﷺ on an extremely dark night, when the boy said, 'Should I now return to my mother?' 'Should I go with him, O Rasulullaah ﷺ?' I offered. 'you need not,' Rasulullaah ﷺ replied. Just then, a flash of lightning streaked across the sky and Hasan ﷺ walked in its light until he reached his mother (R.A)." (1)

Light Appears for Hadhrat Qataadah bin Nu'maan ﷺ from a Branch

In a narration discussing the special moment of the day of Jumu'ah, Hadhrat Abu Sa'eed Khudri ﷺ reports that there was a heavy storm that night and when Rasulullaah ﷺ emerged for the Isha salaah, a streak of lightning flashed. In its light, Rasulullaah ﷺ saw Hadhrat Qataadah bin Nu'maan ﷺ. "How did you come in the darkness, O Qataadah?" Rasulullaah ﷺ asked. Hadhrat Qataadah ﷺ replied, "O Rasulullaah ﷺ! I knew that there will be few people attending the salaah tonight, so I wished to be here." Rasulullaah ﷺ then said to him, "Stay where you are after the salaah until I come pass you." When Rasulullaah ﷺ turned after the salaah, Hadhrat Rasulullaah ﷺ gave Hadhrat Qataadah ﷺ a branch of a date palm saying, "Take this. It will light up ten arm's lengths in front of you and the behind you. When you then enter your house and see a black figure in the corner of the house, hit it with this branch because it is a Shaytaan." (2)

In another narration, Hadhrat Qataadah ﷺ says, "Rasulullaah ﷺ gave me the branch of a date palm and said, 'Verily a Shaytaan went to your family after you left. You must therefore take this branch and continue holding it until you reach your house. You must then grab him in the corner of your house and hit him with this branch. When I then left the Masjid, the branch lit up brilliantly like a candle and I used its light to reach my home. My family were all asleep and when I looked in a corner, I saw a hedgehog. I then continued hitting it until it left the house.'" (3)

A Light Appears for Hadhrat Usayd bin Hudhayr ﷺ and Hadhrat Abbaad bin Bishr ﷺ

Hadhrat Anas ﷺ reports that when two companions of Rasulullaah ﷺ left his company one night, lights appeared in front of them like two lanterns. When their paths split, a light went with each one of them and stayed with them until they reached their homes. (4)

Hadhrat Anas ﷺ narrates that Hadhrat Usayd bin Hudhayr ﷺ and another Sahabi ﷺ from amongst the Ansaar once happened to be discussing a need of theirs with Rasulullaah ﷺ when a considerable portion of the night passed them by. When they eventually left Rasulullaah ﷺ to return home, the

(1) Abu Nu'aym in his Dalaa'il (Pg.205).

(2) Ahmad and Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.167).

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.40).

(4) Bukhaari.

night was extremely dark. Each one of them was carrying a staff with him and one of their staffs suddenly lit up so that the two of them could walk in its light. When their paths split, the other person's staff also lit up and both of them were able to reach their homes in the light of their own staffs. (1)

Another narration states that this happened to Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abbaad bin Bishr رَضِيَ اللَّهُ عَنْهُ. (2)

Light Appears from the Fingers of Hadhrat Hamzah bin Amr Aslami رَضِيَ اللَّهُ عَنْهُ

Hadhrat Hamzah bin Amr Aslami رَضِيَ اللَّهُ عَنْهُ says, "We were with Rasulullaah ﷺ during one extremely dark night. When we left, my fingers started to shine so brightly and for so long that the others were able to round up their conveyances and whatever they had dropped." (3)

In another narration, Hadhrat Hamzah bin Amr رَضِيَ اللَّهُ عَنْهُ says, "We were in Tabook when some of the Munaafiqeen made Rasulullaah ﷺ's camel bolt. As a result of this, some of his luggage fell off. All five of my fingers then lit up and in its light I was able to pick up everything that had fallen, such as a whip, a rope and other such items." (4)

A Staff Lights up for Hadhrat Abu Abs رَضِيَ اللَّهُ عَنْهُ

Hadhrat Zaid bin Abu Abs narrates that his father Hadhrat Abu Abs رَضِيَ اللَّهُ عَنْهُ used to return to the (locality of the) Banu Haaritha tribe after every salaah that he performed behind Rasulullaah ﷺ. It was an extremely dark and rainy night once when he left (the Masjid) and his staff suddenly lit up so much that he managed to reach the Banu Haaritha locality. (Hadhrat Abu Abs رَضِيَ اللَّهُ عَنْهُ was a veteran of the Battle of Badr) (5)

Another narration states that Rasulullaah ﷺ gave Hadhrat Abu Abs bin Jabr رَضِيَ اللَّهُ عَنْهُ a staff after his eyesight had become very weak. Rasulullaah ﷺ told him to use the light from it (to walk in) and it used to light up a considerable area for him. (6)

A Whip Lights up for Hadhrat Tufayl bin Amr Dowsi رَضِيَ اللَّهُ عَنْهُ

Hadhrat Tufayl bin Amr Dowsi رَضِيَ اللَّهُ عَنْهُ was a Sahabi for whom Rasulullaah ﷺ made du'aa so that his whip would shine brightly. He used to use the light of the

(1) Abdur Razzaaq.

(2) Bukhaari. Nasa'ee and Bayhaqi have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152). Ibn Sa'd (Vol.3 Pg.606) has reported a similar narration, as has Abu Nu'aym in his *Dalaa'il* (Pg.205).

(3) Bukhaari in his *Taareekh*, Bayhaqi and Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152) and (Vol.8 Pg.213). Tabraani has reported from reliable sources, as confirmed by Haythami (Vol.9 Pg.411). Abu Nu'aym has also reported the narration in his *Dalaa'il* (Pg.206)

(4) Ibn Sa'd (Vol.4 Pg.315).

(5) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.205), as has Haakim (Vol.3 Pg.350).

(6) *Isaabah* (Vol.4 Pg.130).

whip to see in the darkness. ⁽¹⁾

The incident of Hadhrat Tufayl bin Amr Dowsi رَضِيَ اللَّهُ عَنْهُ has already been quoted in the chapter discussing Da'wah. In that narration, Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ says that he then went to his people and was at a valley from which he could see the people present there when a light radiated from between his eyes like a lantern. He then prayed, "O Allaah! Not on my face because my people will think that this is a form of punishment affecting my face because I had left my religion." He narrates further, "The light then moved to the top of my whip. The people present then showed each other the light on my whip which resembled a suspended lantern as I descended the valley towards them."

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that (his father) Hadhrat Abbaas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ would often say, "Whenever I treat someone well, I see a light appear between him and I and whenever I treat someone badly, I see darkness between him and I. You must therefore ensure that you treat people well and do good because this saves you from an evil death." ⁽²⁾

The Clouds Shade the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

A freed slave of Hadhrat Ka'b رَضِيَ اللَّهُ عَنْهُ says, "We were once on a journey with Hadhrat Miqdaad bin Aswad رَضِيَ اللَّهُ عَنْهُ, Hadhrat Amr bin Abasa رَضِيَ اللَّهُ عَنْهُ and Hadhrat Shaafi bin Habeeb Hudhali رَضِيَ اللَّهُ عَنْهُ. Hadhrat Amr bin Abasa رَضِيَ اللَّهُ عَنْهُ went out to graze the animals one day and it was midday when I went to see him. I noticed to my surprise that a cloud was shading him and never parted from him (it went wherever he went). When I brought this to his notice, he said, 'If I ever find out that you have informed anyone about this, there would be serious problems between us.' By Allaah! I then never disclosed this to anyone until after he had passed away." ⁽³⁾

Rain Falls by the Du'aas of Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Rain Falls by the Du'aa of Rasulullaah ﷺ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ was delivering a sermon from the pulpit on a Friday when a man entered the Masjid from a door that was directly in front of Rasulullaah ﷺ. "O Rasulullaah ﷺ!" the man said, "Our animals have been destroyed and all our avenues (to earning a living) have been cut off (because of the drought). Do pray to Allaah to send us rains." Rasulullaah ﷺ raised his hands and made du'aa saying, "O Allaah! Give us rain. O Allaah! Give us rain. O Allaah! Give us rain."

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "By Allaah! We could not see any cloud, any semblance of a cloud or anything else in the sky. There were no houses or buildings between us and the Sila mountain (to obstruct our view) and we clearly

(1) Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.78).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.312).

(3) Abu Nu'aym, as quoted in *Isaabah* (Vol.3 Pg.6).

saw a cloud the size of a shield rise from behind the mountain. When it reached the centre of the sky, it spread out and started to rain. By Allaah! We did not even see the sun for the next six days."

The following Friday, Rasulullaah ﷺ was again standing and delivering the sermon when the man came in front of Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! Our animals have been destroyed and all our avenues (to earning a living) have been cut off (because of the floods). Do pray to Allaah to stop the rains.' Rasulullaah ﷺ then raised his hands and prayed, 'O Allaah! Send the rains around us and not upon us. O Allaah! Send them on the higher grounds, on the mountains and in the areas where trees and vegetation grow.' The rain stopped immediately and we were walking in the sun when we left the Masjid."

In another narration, Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "I then saw the clouds scatter to the right and the left, and it continued raining everywhere else except on Madinah itself."

In another narration, he says, "When Rasulullaah ﷺ raised his hands, we could not see a trace of cloud in the sky. I swear by the Being Who controls my life that Rasulullaah ﷺ had barely dropped his hands when clouds the size of mountains had gathered. By the time Rasulullaah ﷺ descended from the pulpit, I could see water dripping from his beard." (1)

Hadhrat Abu Lubaabah bin Abdul Mundhir رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ was delivering a sermon from the pulpit one Friday when he made du'aa saying, "O Allaah! Send us rain." Hadhrat Abu Lubaabah رَضِيَ اللَّهُ عَنْهُ then said, "O Rasulullaah ﷺ! The dates are already in the granaries." To this, Rasulullaah ﷺ added, "O Allaah! Give us rain until Abu Lubaabah has to remove his clothes and plug the gutter of his granary with his loincloth." Although there were no clouds in the sky, a torrential rain started to fall and the Ansaar went to Hadhrat Abu Lubaabah رَضِيَ اللَّهُ عَنْهُ saying, "O Abu Lubaabah! The sky will never hold up until you do as Rasulullaah ﷺ mentioned." Hadhrat Abu Lubaabah رَضِيَ اللَّهُ عَنْهُ then removed his clothes and plugged the gutter of his granary with his loincloth." It was only then that the rain stopped. (2)

In the chapter discussing the hardships that Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ bore⁽³⁾, the narration has already been quoted stating that Rasulullaah ﷺ then raised his hands to the heavens (to make du'aa) and had not yet lowered his hands when clouds started gathering in the sky. First a drizzle fell and then the rains came pouring down. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ filled whatever containers they had and when we left the place, we discovered that the rain had not fallen further than the area where the army was camped." (4)

(1) Bukhaari. Muslim, Abu Dawood and Ahmad have reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.88). Abu Nu'aym has also reported a similar narration in his *Dalaa'il* (Pg.160), as has Ibn Sa'd (Vol.1 Pg.176).

(2) Abu Nu'aym in his *Dalaa'il* (Pg.160). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.92).

(3) Under the heading "Enduring Thirst when Inviting People Towards Allaah and His Rasool ﷺ" and the subheading "The Intense Thirst that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Suffered During the Expedition to Tabook".

(4) Ibn Jareer, Bazaar and Tabraani.

Hadhrat Abdullaah bin Abu Bakr bin Ayaash bin Sahal reports that on one morning when the Sahabah ﷺ had no water with them, they took the matter to Rasulullaah ﷺ. Rasulullaah ﷺ made du'aa to Allaah ﷻ, upon which Allaah ﷻ sent a cloud. The cloud brought so much rain that the people could satisfy themselves and were able to carry away enough water to tend to all their needs. ⁽¹⁾

Rains fall by the Du'aa of Hadhrat Umar ﷺ

Hadhrat Khawwaat bin Jubayr narrates that when a severe drought afflicted the people during the time of Hadhrat Umar ﷺ, he took them out of the town and led them in two Rakaahs salaah. Thereafter, he overturned his shawl, bringing the right side on the left and vice versa. He then stretched out his arms and made du'aa saying, "O Allaah! We beg Your forgiveness and ask You to send us rain." Hadhrat Umar ﷺ had not yet moved from his place when rain started to fall. Some days later, some Bedouins arrived (in Madinah). They went to Hadhrat Umar ﷺ and explained that they were in their valley on a certain day and at a certain time when some clouds covered them and they heard a voice from the cloud say to them, "O Abu Hafs (Hadhrat Umar ﷺ)! Help has come to you. O Abu Hafs! Help has come to you." ⁽²⁾

Hadhrat Maalik Daar narrates that when a drought afflicted the people during the time of Hadhrat Umar ﷺ, someone went to Rasulullaah ﷺ's grave and said, "O Rasulullaah ﷺ! Beseech Allaah to send rain to your Ummah because they are being devastated. The man then saw Rasulullaah ﷺ in a dream in which Rasulullaah ﷺ said to him, "Go to Umar and convey my Salaams to him. Inform him that rain will soon come and that he should continue applying his intelligence." When the man conveyed the message to Hadhrat Umar ﷺ, the Ameerul Mu'mineen started to weep as he said, "O my Rabb! I am applying all I have, but some matters are beyond me." ⁽³⁾

Hadhrat Abdur Rahmaan bin Ka'b bin Maalik reports that the Year of Ashes (of drought) brought starvation to the people of Madinah and its surroundings, causing much devastation. It was so severe that wild animals started coming into towns (in search of food) and people would actually not slaughter their goats seeing the poor condition of the animals even though they were so much in need of eating them. While all this was happening, Hadhrat Umar ﷺ did not think of seeking food aid from the other territories (such as Egypt, Iraq and Shaam) until Hadhrat Bilaal bin Haarith Muzani ﷺ arrived one day and sought permission to see Hadhrat Umar ﷺ. "I am Rasulullaah ﷺ's messenger to you," he said, "Rasulullaah ﷺ says to you, 'I have always known you to be an intelligent person and you have always remained such. What has happened to you now?' "When did you see this (dream of Rasulullaah ﷺ)?" Hadhrat Umar

(1) Abu Nu'aym in his Dalaa'il (Pg.190).

(2) Ibn Abi Dunya and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.290).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.289), reporting from reliable sources as confirmed in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.92).

ﷺ asked. "Last night," came the reply.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ left and then had the announcement "*As Salaatu Jaami'ah!*" made. (When the people had gathered) He then led them in two Rakaahs salaah, after which he addressed them saying, "O people! I ask you in the name of Allaah to tell me whether you think I would do something that is not the best for you." "Never," they all replied in one voice. He then related to them what Hadhrat Bilaal bin Haarith رَضِيَ اللَّهُ عَنْهُ said to him, to which the people's response was: "Bilaal is right. You should seek aid from Allaah and from people as well." This was the solution that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was up to this point unable to fathom. He therefore started sending messengers to the various territories. "*Allaahu Akbar!*" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ exclaimed, "The calamity is drawing to an end and will soon be alleviated. Calamities are removed from people when they are inspired to ask from Allaah." His message to the governors of the other Muslim territories was, "Assist the people of Madinah because they have reached the peak of suffering."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ also took the people out to perform *Salaatul Istisqaa* (a special salaah to pray for rain). Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ walked with him and after delivering a brief lecture, he led the people in salaah. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then knelt down and made du'aa saying, "O Allaah! Only You do we worship and only from You do we seek assistance. O Allaah! Forgive us, have mercy on us and be pleased with us." He then left. It then rained so much that as the people were returning home, they had to wade through pools of water.

Another narration adds that when a family of Bedouins from the Muzaynah tribe requested their father to slaughter a goat for them to eat, he told them that the goats were not worth eating. They however insisted and when he eventually slaughtered it and removed the skin, all he saw inside were red bones (and no meat). To this he exclaimed, "O Muhammad ﷺ (pray for your Ummah)." In a dreamlike state, he then saw Rasulullaah ﷺ come to him and say, "Rejoice with the news of rain. Go to Umar, convey my Salaams to him and say, 'Your pledge with me is still strong and you have always been one who fulfils his pledges. O Umar! Apply your intelligence. Apply your intelligence.'" He then went to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and when he arrived at the door, he said to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's slave, "Seek entry for the messenger of Rasulullaah ﷺ..." The narration is then similar to the one above. ⁽¹⁾

Rain Falls by the Du'aa of Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ and Hadhrat Yazeed bin Aswad Jurashi رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sulaymaan bin Aamir Khabaa'iri narrated that when a drought struck, Hadhrat Mu'aawiya bin Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ went out of the town with the people of Damascus to make du'aa for rain. When Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ sat on the pulpit, he asked, "Where is Yazeed bin Aswad Jurashi رَضِيَ اللَّهُ عَنْهُ?" The people called

(1) Ibn Jareer (Vol.3 Pg.192).

for Hadhrat Yazeed ﷺ and he came forward, climbing over people's shoulders. By Hadhrat Mu'aawiya ﷺ's commend, he also mounted the pulpit and sat a step below Hadhrat Mu'aawiya ﷺ.

Hadhrat Mu'aawiya ﷺ then made du'aa saying, "O Allaah! Today we are making the best and most virtuous amongst us an intercessor before You. O Allaah! We are making Yazeed bin Aswad Jurashi ﷺ our intercessor before You. O Yazeed! Raise your hands before Allaah. Hadhrat Yazeed then raised his hands and so did all the people present. It was almost immediately that a cloud wafted into the sky from the west, a wind blew and so much rain fell that the people were almost unable to reach home. ⁽¹⁾

Rain Falls by the Du'aa of Hadhrat Anas ﷺ

Hadhrat Thumaamah bin Abdullaah reports that the keeper of one of Hadhrat Anas ﷺ's orchards once came to him during the summer months, complaining of a scarcity of water. Hadhrat Anas ﷺ sent for some water, made wudhu and performed salaah. "Do you see anything (any clouds)?" Hadhrat Anas ﷺ asked him. "I see nothing," the man replied. Hadhrat Anas ﷺ then returned to his room and performed salaah again. This happened three or four times, after which the man informed Hadhrat Anas ﷺ that he could see a cloud the size of a bird's wing. Hadhrat Anas ﷺ then continued performing salaah, and making du'aa until the keeper eventually came to him saying, "The sky became overcast and rain has fallen." Hadhrat Anas ﷺ then said to him, "Take the horse that Bishr bin Shaghaaf sent and see up to which point the rain fell." The man did as told and saw to his surprise that the rain did not fall further than the areas of Musayyireen and Ghadbaan (where Hadhrat Anas ﷺ's properties were located). Another narration clearly states that the rain did not fall any further than Hadhrat Anas ﷺ's land. ⁽²⁾

Rain Falls by the Du'aa of Hadhrat Hujr bin Adi ﷺ

(While being held captive by Hadhrat Mu'aawiya ﷺ's forces) Hadhrat Hujr bin Adi ﷺ one day needed to have a bath. He therefore said to the guard, "Give me the water I am to drink so that I may purify myself and you need not give me my share tomorrow." The guard refused saying, "I fear that you may then die of thirst and Mu'aawiya ﷺ would kill me for it." Hadhrat Hujr ﷺ then made du'aa to Allaah and a cloud rained down on him, allowing him to have as much water as he required. (Seeing this) His companions requested him to make du'aa for their freedom. He however made du'aa saying, "O Allaah! Choose for us what is best (between freedom and martyrdom)." As a result, Hadhrat Hujr ﷺ and all his companions were martyred. ⁽³⁾

(1) Ibn Sa'd (Vol.7 Pg.444).

(2) Ibn Sa'd (Vol.7 Pg.21).

(3) Ibraheem bin Junayd in his Kitaabul Awliyaa, as quoted in *Isaabah* (Vol.1 Pg.315).

Rain Falls On the Graves of a Tribe of the Ansaar because of a Prior Du'aa that Rasulullaah ﷺ had made for them

Hadhrat Hasan reports that a particular tribe of the Ansaar were blessed with a du'aa that Rasulullaah ﷺ had made for them, as a result a cloud would rain upon the grave of any of them who passed away. When one of their freed slaves passed away, they said, "Today we shall see the truth of Rasulullaah ﷺ's statement that the freed slave of a tribe is one of them." Consequently, after they had buried the man, a cloud appeared and rained on his grave as well. ⁽¹⁾

Receiving Drink from a Bucket Suspended from the Sky

Hadhrat Uthmaan bin Qaasim narrates that when Hadhrat Ummu Ayman ﷺ migrated to Madinah, she reached a place called Munsarif by the evening, which was just before Rowhaa. She had been fasting that day and was extremely thirsty, but had no water. When the thirst became unbearable, a bucket of water suspended from a white rope was lowered down to her from the sky. She took hold of it and drank to her fill. Thereafter, she would always say, "I never felt thirsty after that incident. In fact, I would even go out during midday on extremely hot days while fasting, but would not get thirsty after that drink. Fasting during very hot days therefore never made me thirsty." ⁽²⁾

Blessings in Water

The Blessings in Water in Which Rasulullaah ﷺ placed his Hand and Saliva

Hadhrat Anas bin Maalik ﷺ says, "The time for Asr had arrived and I saw people looking for water to make wudhu, but were unable to find any. When some water was brought for Rasulullaah ﷺ to make wudhu, he placed his hand in the utensil and instructed the people to make wudhu from it. I then actually saw water gushing forth from beneath Rasulullaah ﷺ's fingers and every single person was able to make wudhu from that water." ⁽³⁾

In another narration, Hadhrat Anas ﷺ says, "When the Adhaan was called out for salaah, everyone who lived close to the Masjid got up (to go home to make wudhu), while all those living far from the Masjid remained behind. A stone basin was brought to Rasulullaah ﷺ but it was too small for him to open his hand in it. Rasulullaah ﷺ therefore kept his fingers closed (placed it in the water) and then told the people there to make wudhu. (As the water flowed from Rasulullaah ﷺ's fingers) All of them were able to make wudhu." When someone asked Hadhrat Anas ﷺ how many they were, he replied that they

(1) Ibn Asaakir, as quoted in *Kanzul Ummaai* (Vol.7 Pg.136).

(2) Ibn Sa'd (Vol.8 Pg.224).

(3) Bukhaari, Muslim, Tirmidhi, Nasa'ee and Ahmad.

were eighty or more. ⁽¹⁾

Hadhrat Anas ؓ reports that a utensil was brought to Rasulullaah ﷺ when he was in a place called Zowraa. He then placed his hand in the utensil and water **started to flow from his fingers**. The people were then able to make wudhu with the water. When Hadhrat Anas ؓ was asked how many they were, he replied that they were three hundred or close to three hundred. ⁽²⁾

Hadhrat Baraa bin Aazib ؓ says, "We were fourteen hundred people at Hdaybiyyah and although Hdaybiyyah is itself a well, we drew so much water from it that not a drop of water was left. Rasulullaah ﷺ then sat on the rim of the well, made du'aa for water, gargled his mouth and then spat the water out into the well. A short while later, we were able to draw so much water that we were satisfied and even our animals were satisfied." ⁽³⁾

The detailed incident of the Treaty of Hdaybiyyah has already been quoted before ⁽⁴⁾

Hadhrat Jaabir bin Abdullaah ؓ reports that the Sahabah ؓ suffered a shortage of water during their stay at Hdaybiyyah and only Rasulullaah ﷺ had a leather bag of water with him from which he made wudhu. The Sahabah ؓ were close to tears when they came to Rasulullaah ﷺ, because of which he asked, "What is the matter?" They replied, "We have no water with which to make wudhu or to drink. All the water there is is that which is before you." Rasulullaah ﷺ then placed his hand in the bag and **water started to flow from between his fingers like a spring**. The Sahabah ؓ then had enough to make wudhu and to drink. When someone asked Hadhrat Baraa ؓ how many they were, he replied, "It would have been enough even if we were a hundred thousand. We were fifteen hundred however." ⁽⁵⁾

Hadhrat Abdullaah bin Mas'ood ؓ says, "We were with Rasulullaah ﷺ on a journey when the time for salaah arrived. We had only a little water with us and Rasulullaah ﷺ asked for it and poured it into a dish. He then placed his hand into the dish and water started to gush from between his fingers. He then announced, 'Come to make wudhu and get the blessings from Allaah.' The Sahabah ؓ arrived and they all made wudhu. I beat them all to the water and drank some because Rasulullaah ﷺ said that it was blessings from Allaah." ⁽⁶⁾

(1) Tirmidhi. Bukhaari has reported a similar narration.

(2) Bukhaari, Muslim and Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.93). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.145), as has Ibn Sa'd (Vol.1 Pg.178).

(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.94). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.145).

(4) In the Chapter titled "Incidents About the Character and Actions of Rasulullaah ﷺ that inspired People to Accept Islaam" and under the subheading "The Incident of the Treaty of Hdaybiyyah", Muslim has reported a similar narration from Hadhrat Salamah bin Akwa ؓ, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.97), as has Ibn Sa'd (Vol.1 Pg.179).

(5) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.96). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.144) and Ibn Sa'd in his *Tabaqaat* (Vol.2 Pg.98).

(6) Abu Nu'aym in his *Dalaa'il* (Pg.144). Bukhaari has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.97).

Blessings in the Water that Was Poured in Rasulullaah ﷺ's Utsil

Hadhrat Abdullaah bin Mas'ood ؓ says, "We were with Rasulullaah ﷺ on a journey when he asked whether we had any water with us. 'Yes,' I replied, 'I have some water in the container I use for wudhu.' Rasulullaah ﷺ asked me to bring it and I did. Rasulullaah ﷺ then told us to have small sips from it, after which he made wudhu with it. When there was only a drop of water inside, Rasulullaah ﷺ said, 'O Abu Qataadah! Look after this because it will soon be big news.'

When the afternoon grew unbearably hot and Rasulullaah ﷺ checked on the Sahabah ؓ, they said, 'O Rasulullaah ﷺ! The thirst is killing us and we will soon be destroyed.' 'No destruction will come to you,' Rasulullaah ﷺ assured them. Rasulullaah ﷺ then called for me to bring the container and when I did, Rasulullaah ﷺ said to me, 'Now open my container.' I opened Rasulullaah ﷺ's container, gave it to him and he poured the water into it. He then started to give the people to drink, but when they began to crowd around him, he said, 'O people! Be considerate (do not push). All of you will have to his heart's content.' Everyone had their fill to drink and eventually it was only Rasulullaah ﷺ and myself left. Rasulullaah ﷺ poured some water out for me saying, 'You drink, O Abu Qataadah.' 'You drink first, O Rasulullaah ﷺ,' I insisted. Rasulullaah ﷺ however said, 'The one serving drinks to people is the last to drink.' Rasulullaah ﷺ then drank after me and there was still as much water left in my container as there had been. The people on that day (who drank from the water) numbered seven hundred." (1)

Blessings in the Water with Which Rasulullaah ﷺ Washed His Face and Hands

In a narration discussing combining salaahs during the expedition to Tabook, Hadhrat Mu'aadh bin Jabal ؓ reports, 'Rasulullaah ﷺ said to us, 'You will *Inshaa Allaah* arrive at the spring of Tabook tomorrow at midmorning only. Whoever arrives there (early) should not touch the water until I arrive.' By the time we reached the spring, two men had already beat us to it. The spring flowed verily thinly, actually resembling the strap of a shoe. Rasulullaah ﷺ then asked the two men, 'Did you have any of the water?' When they replied that they did, Rasulullaah ﷺ rebuked them very sternly. Thereafter, (by Rasulullaah ﷺ's instruction) some people scooped water up little by little in their hands until they had collected a bit. Rasulullaah ﷺ washed his hands and face with the water and then returned it to the spring. Water then immediately started to gush forth from the spring and everyone was able to satisfy themselves. It was then that Rasulullaah ﷺ said to me, 'O Mu'aadh! Should you live long enough, you will

(1) Abu Nu'aym in his *Dalaa'il* (Pg.144). Ahmad and Muslim have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.98).

soon see this entire area filled with gardens."⁽¹⁾

Blessings in Water when Rasulullaah ﷺ Touched its Container

Hadhrat Imraan bin Husayn ؓ reports, "We were on a journey with Rasulullaah ﷺ ..." The narration continues to the point where he says, "It then reached a stage when we became extremely thirsty. During the course of our journey, we came across a woman (sitting on her camel) with her legs hanging down between two large waterbags. 'Where is the water?' we asked. 'There is no water,' she replied. We then asked further, 'How far must your family travel to fetch water?' 'A day and a night,' came the reply. When we then told her that she would have to come before Rasulullaah ﷺ, she asked, 'What is Rasulullaah ﷺ?'

We did not allow her to do or say anything more until we had presented her before Rasulullaah ﷺ. She however told him only as much as she told us, apart from telling him that her child was an orphan. Rasulullaah ﷺ then sent for her two waterbags and passed his hand over them. Although we were forty thirsty men, we all drank to our fill from them and we also filled every waterbag and utensil we had until they were on bursting point. Rasulullaah ﷺ then instructed us to bring whatever we had and we complied by gathering together all the bread and dates we had (which we handed over to the woman).

When she got to her tribe, she said to them, 'I have just met with someone who is either the greatest of magicians or truly a Nabi as his companions claim. By virtue of this woman, Allaah then guided all the people on the hillside and together with her, they all became Muslims.' Another narration states that Rasulullaah ﷺ then said to her, "Take this with you to your family and remember that we have not diminished your water in the least, but it was Allaah Who gave us water to drink." ⁽²⁾

Blessings in Water when some Stones were thrown into it that had been in the Hands of Rasulullaah ﷺ

Hadhrat Ziyaad bin Haarith Sudaa'ee ؓ relates, "I was with Rasulullaah ﷺ on a journey when he asked me whether I had any water with me. 'I do have a little,' I replied, 'but it will not be enough for you.' 'Pour it into a utensil and then bring it to me,' Rasulullaah ﷺ said. When I did so, Rasulullaah ﷺ placed his hand into the water and I saw a fountain gush forth from between each of his fingers. Rasulullaah ﷺ then said, 'Had I not been too shy (to ask more) of my Rabb, we could have been drinking water like this all the time. Go and announce to my companions that whoever wishes to have water should come and fetch as much as he pleases.'"

(1) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.100).

(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.98). Abu Nu'aym has reported a similar narration in detail in his *Dalaa'il* (Pg.146).

Hadhrat Ziyaad ﷺ reports further that when a delegation from his tribe came to Rasulullaah ﷺ to announce that they had accepted Islaam and were prepared to follow him, they also said, "O Rasulullaah ﷺ! We have a well provides adequately for us during winter and we then settle around it. However, when summer arrives, the water is not sufficient for us and we disperse in the vicinity to other watering places. We are unfortunately unable to do this any longer because everyone around us have become our enemies (because we are now Muslims). Do pray to Allaah to make our water sufficient for us."

Rasulullaah ﷺ sent for seven stones and when these were brought, he scattered them in his hands and made a du'aa. Thereafter, Rasulullaah ﷺ said, "When you reach your well, take the name of Allaah and throw these stones in one by one." After they did what Rasulullaah ﷺ told them, (the water became so abundant that) they were unable to ever see the depth of the well. ⁽¹⁾

Blessings in the Water that Hadhrat Husayn bin Ali ﷺ Drank

Hadhrat Abu Awn reports that when Hadhrat Husayn bin Ali ﷺ went from Madinah to Makkah, he passed by Ibn Mutee who was digging a well... The narration later mentions that Ibn Mutee said to Hadhrat Husayn ﷺ, "I have drained this well (to fix it) but there are still times when the buckets come out empty. Would you please make du'aa that Allaah blesses it." Hadhrat Husayn ﷺ asked for some of its water and when it was brought in a bucket, he took some in his mouth, gargled his mouth and then returned it to the well. After this, the water of the well not only increased, but also became sweeter. ⁽²⁾

Blessings in Food During Battles

Blessings in the food of the Mujaahideen by the Du'aa of Rasulullaah ﷺ

Hadhrat Abu Amrah Ansaari ﷺ reports that they were with Rasulullaah ﷺ on a military expedition when they started to feel extreme hunger. The Sahabah ﷺ then sought permission from Rasulullaah ﷺ to slaughter some of their camels, saying, "Allaah will then grant us the strength to reach our destination." However, when Hadhrat Umar ﷺ noticed that Rasulullaah ﷺ was about to grant permission to slaughter the animals, he intervened by saying, "O Rasulullaah ﷺ! What will happen to us if we have to meet the enemy tomorrow while we are both hungry and (without transport) on foot? If you agree, O Rasulullaah ﷺ, you could rather ask everyone to bring whatever remaining provisions they have and after collecting all together, you could pray to Allaah to bless it. By our du'aa Allaah will certainly bless us and grant us the

(1) Abu Nu'aym in his *Dalaa'il* (Pg.147). Bayhaqi, Ahmad, Abu Dawood, Tirmidhi and Ibn Maajah have all reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.101).

(2) Ibn Sa'd (Vol.5 Pg.144).

strength to reach our destination."

Rasulullaah ﷺ then called for all the remaining provisions. While some people brought only a handful of food, others managed to bring a little more. The most that anyone brought was a Saa of dates. After he had collected all the food together, Rasulullaah ﷺ stood up and made du'aa for some time. Thereafter, he summoned the army to come with their utensils and instructed them to take from the food in handfuls. After everyone had filled their utensils, the food was still as much as it had been. This made Rasulullaah ﷺ smile so widely that his teeth actually showed. He then said, "I testify that there is none worthy of worship but Allaah and I testify that I am the Rasul of Allaah. When a person meets Allaah after believing in this, he will be screened against the fire of Jahannam on the Day of Qiyaamah." ⁽¹⁾

In another narration, Hadhrat Abu Khunays Ghifaari رَضِيَ اللَّهُ عَنْهُ reports that they were with Rasulullaah ﷺ on an expedition to Tihaamah and it was at a place called Usfaan that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ approached Rasulullaah ﷺ... The narration continues like the one above without the part stating that Rasulullaah ﷺ smiled. Thereafter, it states that after Rasulullaah ﷺ gave the command to leave, it started raining and Rasulullaah ﷺ together with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ dismounted and drank from the water of the skies. ⁽²⁾

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ both report that when the Sahabah رَضِيَ اللَّهُ عَنْهُمْ suffered extreme hunger during the expedition to Tabook, they approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Do permit us to slaughter the camels we use for drawing water so that we can have some food and oil." "You may do so," Rasulullaah ﷺ permitted. It was then that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ intervened..." The rest of the narration is like the one above narrated by Hadhrat Abu Amrah رَضِيَ اللَّهُ عَنْهُ. ⁽³⁾

Hadhrat Salamah رَضِيَ اللَّهُ عَنْهُ reports, "We were with Rasulullaah ﷺ in the Battle of Khaybar when he instructed us to gather all our provisions of dates together. Rasulullaah ﷺ then spread out a leather tablecloth, on which we spread the provisions out. I then calculated and studied the pile, finally estimating it to be the size of a sitting goat. We numbered fourteen hundred on that day and after we had all eaten, I again calculated and studied the pile and again estimated it to be the size of a sitting goat." The narration then continues to mention an incident of blessing in their water. ⁽⁴⁾ In another narration, Hadhrat Salamah رَضِيَ اللَّهُ عَنْهُ says, "We then ate to our fill and also filled our satchels." ⁽⁵⁾

(1) Ahmad. Nasa'ee has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114), as has Ibn Sa'd (Vol.1 Pg.180). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.148) from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ, as have Muslim, Ahmad and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.113).

(2) Bazaar and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114). Tabraani has reported a similar narration in his *Awsat*, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.303), as has Haakim, as quoted in *Isaabah* (Vol.4 Pg.53).

(3) Abu Nu'aym in his *Dalaa'il* (Pg.149). Muslim and others has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114).

(4) Abu Ya'la.

(5) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.115).

Blessings in Food after Rasulullaah ﷺ Places his Hand over it While the trench was being Dug

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah ﷺ was busy with the digging of the trench, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ (as well as Rasulullaah ﷺ) had rocks tied to their bellies because of the extreme hunger they were suffering. Seeing this situation, Rasulullaah ﷺ asked, "Do you know of someone who can feed us a single meal?" When someone replied that they knew of such a person, Rasulullaah ﷺ said, "Since there is no alternative, come and lead us to him." When they went to the Sahabi رَضِيَ اللَّهُ عَنْهُ's house, he happened to be out digging his portion of the trench. His wife sent a message to him saying, "Come quickly because Rasulullaah ﷺ has come to see us."

The Sahabi رَضِيَ اللَّهُ عَنْهُ rushed back, saying, "May my parents be sacrificed for you (O Rasulullaah ﷺ)!" The Sahabi رَضِيَ اللَّهُ عَنْهُ had a goat and a kid and he quickly went to (slaughter) the goat. Rasulullaah ﷺ however said to him, "What will the kid do then without the goat." The Sahabi رَضِيَ اللَّهُ عَنْهُ then slaughtered the kid while his wife took some flour, kneaded it (into dough) and made some bread. When the pot was ready (with the meat), she made some *Thareed* in a bowl and then served it to Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ.

Rasulullaah ﷺ placed his finger into the food and said, "*Bismillaah*. O Allaah! Bless this food." He then bade the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to eat and although they ate to their fill, they could eat only a third of the food, leaving the other two-thirds behind. Rasulullaah ﷺ then sent the ten Sahabah رَضِيَ اللَّهُ عَنْهُمْ with him away with the instruction to send another ten. They therefore left and when the next ten Sahabah رَضِيَ اللَّهُ عَنْهُمْ arrived they also ate to their fill. Rasulullaah ﷺ then got up and made du'aa for the man of the house, praying for him and his family to be blessed.

Rasulullaah ﷺ then left for the trench, saying to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, "Let us go to Salmaan." Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ had encountered a large boulder, which he had not the strength to shift. Rasulullaah ﷺ's instruction was, "Leave me to be the first to strike at it." Rasulullaah ﷺ then recited "*Bismillaah*" and struck the boulder, causing a third of it to break off. To this, Rasulullaah ﷺ exclaimed, "Allaah Akbar! By the Rabb of the Kabah! The palaces of Shaam!" Thereafter, Rasulullaah ﷺ struck the boulder a second time, causing another third of it to break off. To this, Rasulullaah ﷺ exclaimed, "Allaah Akbar! By the Rabb of the Kabah! The palaces of Persia!" It was then that the Munaafiqeen scoffed, "We are busy digging a trench to safeguard ourselves, yet he is promising us the palaces of Persia and Rome!" ⁽¹⁾

In the chapter discussing spending in the path of Allaah, the narration of Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ has already passed in which it is stated that Rasulullaah ﷺ fed all the Sahabah رَضِيَ اللَّهُ عَنْهُمْ digging the trench from a *Saa* of barley flour and a little goat. Although they numbered a thousand or close to a thousand, they all

(1) Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.100). Haythami (Vol.6 Pg.132) has commented on the chain of narrators.

managed to eat to their fill, leaving the food as much as it had originally been.

Blessings in Food When not on Journey

Blessings in a plate of Thareed Served to Rasulullaah ﷺ

Hadhrat Samurah bin Jundub ؓ narrates that they were once with Rasulullaah ﷺ when a plate of *Thareed* was served. Rasulullaah ﷺ and all the Sahabah ؓ there ate and continued eating until it was almost time for Zuhr. They ate in turns, a group eating and then standing up to allow others to eat after them. Someone then asked Hadhrat Samurah ؓ, "Was more food being served all the time?" Hadhrat Samurah ؓ replied, "Not from the earth, but definitely from the heavens." Another narration states that when someone asked whether more food was served, Hadhrat Samurah ؓ replied, "What then would be the extraordinary part? The only place from where more food was served was from there." He then pointed to the skies. ⁽¹⁾

Blessings in the Food that Rasulullaah ﷺ Prepared for the Men of Suffa

Hadhrat Waathila bin Asqa ؓ says, "I was one of the men of Suffa when Rasulullaah ﷺ once sent for some bread, which he broke into a dish. He then added some boiling water and fat to it. Thereafter, he started to stir the mixture and then mixed it vigorously before bringing the sides together to make it into a little heap. When this was done, he said, 'Go and bring me ten people, the tenth one being yourself.' When I had brought them, Rasulullaah ﷺ said, 'Eat, but ensure that you eat from beneath because blessings descend from the top.' They all then ate until they were full." ⁽²⁾

Hadhrat Waathila bin Asqa ؓ says, "I was one of the men of Suffa and when my other companions once complained to me about their severe hunger, they requested, 'O Waathila! Go to Rasulullaah ﷺ and ask him to please give us some food to eat.' I then approached Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! My companions are complaining of extreme hunger.' Rasulullaah ﷺ then asked Hadhrat Aa'isha ؓ whether she had any food with her. 'O Rasulullaah ﷺ!' she submitted, 'All I have are a few pieces of bread.' Rasulullaah ﷺ asked her to bring it and when she brought them along in a leather bag, Rasulullaah ﷺ sent for a plate. After emptying the bread in the plate, Rasulullaah ﷺ started making *Thareed* with his own hands. As he made it, the food started to increase until the entire plate was full.

Rasulullaah ﷺ then said, 'O Waathila! Go and bring me ten people, the tenth one being yourself.' I then went out and brought nine of them, the tenth one

(1) Ahmad, Tirmidhi and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.112). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.153).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.305). Ibn Maajah has reported the end of the narration.

being myself. Rasulullaah ﷺ said, 'Sit down and eat with the name of Allaah. However, ensure that you eat from the sides and not from the top because blessings descend from the top.' They all then ate until they were full. They then got up and left, with the plate as full as it had been.

Rasulullaah ﷺ then started mixing the *Thareed* by hand and again it increased until the plate was even more full. 'O Waathila!' Rasulullaah ﷺ said, 'Go and bring me another ten of your companions.' When I brought them, Rasulullaah ﷺ bade them to sit and they also ate to their fill. They then got up and left and Rasulullaah ﷺ instructed me to bring another ten. When I brought them, the same transpired. Rasulullaah ﷺ then asked, 'Are there any more people left?' When I informed Rasulullaah ﷺ that there were still ten people left, he asked me to bring them as well. When I brought them, Rasulullaah ﷺ bade them to sit and they also ate to their fill. They then got up and left, with the plate still as full as it had been. Thereafter, Rasulullaah ﷺ said, 'O Waathila! Now take this to Aa'isha.'"

Another similar narration states that the men of *Suffa* numbered twenty at the time. This narration mentions that some bread and milk was also served. ⁽¹⁾

Blessings in the Food that Hadhrat Faatima ﷺ sent for her Father ﷺ

Hadhrat Jaabir ؓ reports that Rasulullaah ﷺ had once not had anything to eat for several days. When the hunger became unbearable, he went around to the rooms of his wives, but found no food with any of them. He then went to Hadhrat Faatima ؓ and said, "Dear daughter! Have you anything for me to eat because I am very hungry." May my parents be sacrificed for you! I swear by Allaah that I have nothing." However, when Rasulullaah ﷺ had left, a neighbour of Hadhrat Faatima ؓ sent her two pieces of bread and a piece of meat. After receiving it from the neighbour, she placed the food in one of her platters, saying, "By Allaah! I shall give this to Rasulullaah ﷺ rather keeping it for myself and my family." This she said despite the fact that she and her family themselves were desperately in need of food.

She then sent Hadhrat Hasan ؓ and Hadhrat Husayn ؓ to call Rasulullaah ﷺ and when Rasulullaah ﷺ returned, she said, "May my parents be sacrificed for you! Allaah has sent something that I have reserved for you." "Bring it then, dear daughter," Rasulullaah ﷺ said. Hadhrat Faatima ؓ herself narrates further. She says, "When I then brought the platter and uncovered it, I found that it was filled with bread and meat. I was stunned to see this and immediately realised that this was blessings from Allaah. I then praised Allaah and sent salutations to His Rasool ﷺ. I then placed it before Rasulullaah ﷺ and when he saw it, he praised Allaah and asked, 'Where did you get this from, dear daughter?' 'Dear father,' I replied, 'It is from Allaah because Allaah provides for whomsoever He wills without counting.' Rasulullaah

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.305). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.150).

then again praised Allaah saying, 'Dearest daughter! All praise belongs to Allaah Who had made you like the leader of all the women of the Bani Israa'eel (Hadhrat Maryam) because whenever she was questioned about the sustenance Allaah provided for her, she would respond by saying, 'It is from Allaah because Allaah provides for whomsoever He wills without counting.'

Rasulullaah then sent for Ali and together with him, Ali, myself, Hasan, Husayn and all the wives and household of Rasulullaah ate to their fill. The platter still remained as full as it had been and Rasulullaah told me to give it to all the neighbours. Allaah had indeed placed blessings and abundant goodness in the food." (1)

In the chapter discussing the Da'wah that Rasulullaah gave to the Banu Haashim, Hadhrat Ali relates, "They were close to forty people and Rasulullaah served them food equal to just a *Mudd*. Although they all ate to their fill, they left as much food as there had been. Rasulullaah then gave them to drink from a container and although they all drank to their fill, they left as much drink as there had been. This was done for three consecutive days, after which Rasulullaah invited them to believe in Allaah."

In the chapter discussing the hardships that the Sahabah endured, such several incidents of the men of *Suffa* have been recounted, as reported by Hadhrat Abu Hurayrah and others. In the chapters discussing hosting guests and spending in the path of Allaah, other incidents have been related, depicting the blessings in the food that people like Hadhrat Abu Talha and Hadhrat Abu Bakr served to their guests. The incident of the marriage of Hadhrat Zaynab also showed great blessings in food.

Blessings in Seeds and Fruit

Blessings in Butter and Barley in the Story of Hadhrat Ummu Shareek

Hadhrat Abu Hurayrah reports that a lady from the Dows tribe called Hadhrat Ummu Shareek became a Muslim in Ramadhaan... The narration then goes on to describe her migration, how a Jew accompanied her and how he refused to give her any water to drink until she became a Jew. She then fell asleep and saw someone giving her something to drink in her dream. As a result, her thirst was quenched when she awoke. When she reported the incident to Rasulullaah, he proposed for her hand in marriage, but, considering herself inadequate (as a spouse for Rasulullaah), she declined saying, "Rather marry me to whomsoever you please." Rasulullaah then married her to Hadhrat Zaid and instructed that she be given thirty Saa of barley. Rasulullaah then instructed the couple to eat from it but never to weigh it.

Hadhrat Ummu Shareek had a little container of butter which she had intended to give Rasulullaah as a gift. She instructed her maidservant to

(1) Abu Ya'la, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.360).

take it to Rasulullaah ﷺ and after she had emptied it (into Rasulullaah ﷺ's container), Rasulullaah ﷺ told her that when taking it back, she should hang it up without tying the mouth. When Hadhrat Ummu Shareek رَضِيَ اللَّهُ عَنْهَا arrived and found the bag full (of butter), she asked her servant, "Did I not instruct you to take this to Rasulullaah ﷺ?" "But I did," replied the servant. When the incident was reported to Rasulullaah ﷺ, he instructed them never to tie the mouth. The bag then continued giving butter until Hadhrat Ummu Shareek رَضِيَ اللَّهُ عَنْهَا (mistakenly) tied the mouth one day (because of which the butter also finished). When (after a long time) the people weighed the barley, they discovered that it still weighed thirty *Saa*, meaning that it had not depleted in the least (despite being used for many years).⁽¹⁾

Hadhrat Yahya bin Sa'eed reports that when Hadhrat Ummu Shareek Dowsiyyah رَضِيَ اللَّهُ عَنْهَا migrated, she met up with a Jew (and his wife) on the road. She had been fasting but the Jew warned his wife that if she gave Hadhrat Ummu Shareek رَضِيَ اللَّهُ عَنْهَا anything to drink, he would chastise her most severely. Hadhrat Ummu Shareek رَضِيَ اللَّهُ عَنْهَا therefore spent the night thirsty. It was towards the end of the night that she found a bucket (of water) and a bag upon her chest, from which she drank. When she then awakened the Jewish couple to continue the journey by night, the Jew noted, "I hear the voice of a woman who had had something to drink." "By Allaah!" Hadhrat Ummu Shareek رَضِيَ اللَّهُ عَنْهَا remarked, "It was not your wife who gave me a drink." Hadhrat Ummu Shareek رَضِيَ اللَّهُ عَنْهَا had with her a little container of butter... The narration then continues to describe the blessings in the butter.⁽²⁾

Blessings in half a Wasaq of Barley that Rasulullaah ﷺ gave Someone

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ reports that a man once approached Rasulullaah ﷺ to ask for some food. Rasulullaah ﷺ gave him half a *Wasaq* of barley from which the man, his wife and his servant ate for a long period of time until they eventually weighed it (after which it came to an end). Rasulullaah ﷺ said to them, "Had you not weighed it, it would have lasted for as long as you continued to eat from it."⁽³⁾

Blessings in the Barley that Rasulullaah ﷺ gave to Hadhrat Naufal bin Haarith رَضِيَ اللَّهُ عَنْهُ

Hadhrat Naufal bin Haarith bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ narrates, "When I requested Rasulullaah ﷺ for assistance in getting married, Rasulullaah ﷺ got me married but when he looked for something to give me, he could find nothing. Rasulullaah ﷺ then deputed Abu Raafi رَضِيَ اللَّهُ عَنْهُ and Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ to pawn his armour with a Jew for thirty *Saa* of barley. Rasulullaah ﷺ handed the barley over to me and after eating from it for half a year, we decided

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

(2) Ibn Sa'd (Vol.8 Pg.157).

(3) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

to weigh it. When we did so, we found that it was as much as it had been when we brought it. Upon mentioning it to Rasulullaah ﷺ, he remarked, 'Had you not weighed it, you would have eaten from it for as long as you lived.'⁽¹⁾

The Blessings in Some Barley left in Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا's Shelf after the Demise of Rasulullaah ﷺ

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "When Rasulullaah ﷺ passed away, I had nothing to eat apart from some barley stored on a shelf of mine. I continued eating from it for a very long time until I weighed it one day. It was only then that it came to an end."⁽²⁾

Blessings in the Dates that Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ's father Left because of a Du'aa that Rasulullaah ﷺ made

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ states, "Because my father had many debts when he passed away, I approached Rasulullaah ﷺ saying, 'My father had left some debts for me to settle, but I have nothing apart from the produce that his orchard yields. This is however not enough to remove the years of debts due. Please come with me so that the creditors do not treat me too harshly.'" Rasulullaah ﷺ (accompanied him and) walked around one of the heaps of dates and made du'aa. He then walked around another heap and made du'aa. Rasulullaah ﷺ then told the creditors to take what was due to them and he paid them all off in full. Despite giving them, there was still as much left over as had been given to them all."⁽³⁾

Another narration states that Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ said, "Rasulullaah ﷺ sat on the heap and told me to call the creditors. Rasulullaah ﷺ then continued weighing (and giving the creditors) until Allaah ﷻ settled my father's debts. By Allaah! I was prepared to have all my father's debts settled even if it meant that I would not have a single date to take back to my sisters. However, Allaah kept the entire heap of dates so intact that when I looked at the heap Rasulullaah ﷺ was sitting on, it seemed as if not even a single date had been reduced from it."⁽⁴⁾

Blessings in Dates as the Trench was being Dug

The daughter of Hadhrat Basheer bin Sa'd رَضِيَ اللَّهُ عَنْهُ who was also the sister of Hadhrat Nu'maan bin Basheer رَضِيَ اللَّهُ عَنْهُ reports, "(My mother) Amrah bint Rawaaha رَضِيَ اللَّهُ عَنْهَا once called for me and placed a handful of dates in my garment saying,

(1) Haakim (Vol.3 Pg.246). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.119).

(2) Bukhaari, Muslim and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.165).

(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.116). Ibn Sa'd (Vol.3 Pg.563) has reported a similar narration.

(4) Abu Nu'aym in his *Dalaa'il* (Pg.156).

'Dear daughter! Take this lunch to your father and uncle Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ.' While looking for my father and uncle, I happened to pass by Rasulullaah ﷺ, who asked, 'Come here, dear daughter. What is that with you?' I replied by saying, 'O Rasulullaah ﷺ! These are some dates that my mother has sent as lunch for my father Basheer bin Sa'd and my uncle Abdullaah bin Rawaaha.'

Rasulullaah ﷺ then asked me for them and when I poured them out into his hands, they barely filled them. Rasulullaah ﷺ then asked for a cloth, spread it out and then threw the dates on it, causing them to scatter about. He then said to someone who was with him, 'Announce to all the people digging the trench that they should come for lunch.' When everyone had gathered by Rasulullaah ﷺ and started eating from the dates, they started to multiply so much that when everyone had left, the dates were still falling off the sides of the cloth." (1)

Blessings in Seven Dates during the Expedition to Tabook

Hadhrat Irbaadh رَضِيَ اللَّهُ عَنْهُ relates, "Whether at home or on journey, I always stood guard at Rasulullaah ﷺ's door. We were at Tabook one night when we had to leave on some emergency and by the time we returned, Rasulullaah ﷺ and the others with him had already eaten supper. Rasulullaah ﷺ asked us where we had been all night and when I informed him, Ju'aal bin Suraaqa رَضِيَ اللَّهُ عَنْهُ and Abdullaah bin Mughaffal Muzani رَضِيَ اللَّهُ عَنْهُ also arrived. The three of us were extremely hungry, so Rasulullaah ﷺ went to Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا's tent to look for something for us to eat. When he found nothing there, he called for Bilaal رَضِيَ اللَّهُ عَنْهُ and asked him whether he had anything. When Bilaal رَضِيَ اللَّهُ عَنْهُ shook a leather bag, he managed to gather seven dates.

Rasulullaah ﷺ placed the dates in a plate, placed his hand over it and recited *Bismillaah*. He then said, 'Eat with the name of Allaah.' As we ate, I counted each one I ate and kept the stone in my other hand. In this manner, I counted a total of fifty four dates. My two companions did as I did, eating fifty dates each. When we had stopped eating, all seven dates were still there. Rasulullaah ﷺ then told Bilaal رَضِيَ اللَّهُ عَنْهُ to return the dates to the bag.

The following day, Rasulullaah ﷺ again placed the dates in a plate and said, 'Eat with the name of Allaah.' This time we were ten people and again we all ate to our fill. When we had finished, the same seven dates still remained as they had been. Rasulullaah ﷺ then said, 'Had I not been shy before my Rabb ﷻ, we would have eaten from these same dates until we all returned to Madinah.' When we returned to Madinah, a child from Madinah came up to Rasulullaah ﷺ. Rasulullaah ﷺ gave him the dates and he went away sucking on them." (2)

(1) Abu Nu'aym in his *Dalaa'il* (Pg.180). Ibn Is'haaq has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.116).

(2) Ibn Asaakir, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.118).

Blessings in the Bag of Provisions that Rasulullaah

ﷺ gave to Hadhrat Abu Hurayrah ﷺ

Hadhrt Abu Hurayrah ﷺ says, "There were three such calamities that afflicted me as a Muslim, the magnitude of which I had never experienced before. (The first is) The demise of Rasulullaah ﷺ when I was still an inadequate companion of his, (the second is) the assassination of Uthmaan ﷺ and (the third is) the bag to carry provisions for a journey." "What was the bag to carry provisions, O Abu Hurayrah ﷺ?" someone asked.

Hadhrt Abu Hurayrah ﷺ explained, "We were once with Rasulullaah ﷺ on a journey when Rasulullaah ﷺ asked me whether I had anything with me. 'I have some dates in my bag of provisions,' I replied. 'Bring them here,' Rasulullaah ﷺ said. When I removed the dates from the bag and gave them to him, Rasulullaah ﷺ touched them and made du'aa. He then instructed me to call ten people and when I did, they all ate (from the dates) until they were full. Thereafter, another ten came and ate to their fill. In this manner, the entire army ate and the same number of dates remained in my bag.

Rasulullaah ﷺ then said, 'O Abu Hurayrah! Whenever you want to take any dates from the bag, put your hand in and take some but never overturn it.' I then continued eating from the bag throughout the lifetime of Rasulullaah ﷺ, the lifetime of Abu Bakr ﷺ, the lifetime of Umar ﷺ and the lifetime of Uthmaan ﷺ. However, when Uthmaan ﷺ was martyred, everything I had was stolen, including the bag of provisions. Should I not tell you how much I ate from it? I ate more than two Wasaq (approximately 384 kg) from it." (1)

Blessings in Hadhrt Anas ﷺ's Produce by Virtue of Rasulullaah ﷺ's Du'aa

Hadhrt Anas ﷺ says, "My mother once took me before Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! Please make du'aa for this little servant of yours.' Rasulullaah ﷺ made du'aa saying, 'O Allaah! Grant him an abundance in wealth and children, give him a long life and forgive his sins.' I have already buried two less than a hundred of my children or two more than a hundred of them and the fruit from my orchards are plucked twice a year. I have lived long enough to fill my heart⁽²⁾ and I am now looking forward to the fourth du'aa (for my sins to be forgiven)." (3)

In another narration, Hadhrt Anas ﷺ says, "(My mother) Ummu Sulaym ﷺ once said, 'O Rasulullaah ﷺ! Make du'aa for Anas.' Rasulullaah ﷺ therefore prayed, 'O Allaah! Increase his wealth and children and bless him in them.' Therefore, not counting my grandchildren, I have already buried a hundred and twenty five of my children and my orchards bear fruit twice a

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.117). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.155), as has Tirmidhi.

(2) Hadhrt Anas ﷺ passed away in Basrah in 93 A.H. at the age of 103.

(3) Ibn Sa'd (Vol.7 Pg.19).

year, whereas there are no orchards in the area that bear fruit twice a year." (1)

Blessings in Milk and Butter

Blessings in the Butter of Hadhrat Ummu Maalik Bahziyyah رَضِيَ اللَّهُ عَنْهَا from the Ansaar

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Ummu Maalik Bahziyyah رَضِيَ اللَّهُ عَنْهَا used to give Rasulullaah ﷺ butter in a little bag that she had. When her sons once asked her for some gravy to eat, she went to the bag in which she gave Rasulullaah ﷺ the butter and (although it was previously emptied) she found butter inside. The bag then continued to give butter to make gravy for her sons until she squeezed it one day (upon which the butter finished). She then went to Rasulullaah ﷺ (and reported the incident, after which) he asked, "Did you squeeze it?" When she confirmed that she did, Rasulullaah ﷺ remarked, "Had you left it alone (without squeezing), it would have given you butter forever." (2)

Hadhrat Ummu Maalik رَضِيَ اللَّهُ عَنْهَا narrates that she once brought a little bag of butter as a gift for Rasulullaah ﷺ. By Rasulullaah ﷺ's instruction, Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ squeezed out the butter (into some container) and then returned the bag to Hadhrat Ummu Maalik رَضِيَ اللَّهُ عَنْهَا. However, when she returned home, she discovered that the bag was still full. She therefore returned to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Has some revelation descended concerning me?" "Why do you ask, O Ummu Maalik?" Rasulullaah ﷺ questioned. "Why then did you return my gift?" was her response.

Rasulullaah ﷺ then sent for Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ and asked him about it. Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ replied, "I swear by the Being Who sent you with the truth that I squeezed the bag until I started feeling ashamed to squeeze any more." Rasulullaah ﷺ then said, "Congratulations to you, O Ummu Maalik! Allaah has given your reward in advance." Rasulullaah ﷺ then taught her to recite ('Subhaanallaah'), ('Al Hamdulillaah') and ('Allaahu Akbar') ten times each after every salaah. (3)

Blessings in the Butter of Hadhrat Ummu

Aws رَضِيَ اللَّهُ عَنْهَا

Hadhrat Ummu Aws Bahziyyah رَضِيَ اللَّهُ عَنْهَا narrates that she once made some butter, poured it into a little bag and then gave the butter as a gift to Rasulullaah ﷺ. Rasulullaah ﷺ accepted the gift, took out the butter (into his container), made du'aa for Allaah to bless her and then returned the bag to her. Hadhrat Ummu Aws رَضِيَ اللَّهُ عَنْهَا saw that the bag was still full and thought that Rasulullaah ﷺ did not accept her gift. She therefore returned shrieking to Rasulullaah ﷺ. Rasulullaah ﷺ however told the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to explain to her what had

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.9).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

(3) Tabraani. Haythami (Vol.8 Pg.309) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.204), as have Ibn Abi Aasim and Muslim, as quoted in *Isaabah* (Vol.4 Pg.494).

happened (after which she understood). She then continued eating from the bag throughout the lifetime of Nabi ﷺ, throughout the Khilaafah of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, throughout the Khilaafah of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, throughout the Khilaafah of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and until the time when there arose a dispute between Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ. (1)

Blessings in the Butter of Hadhrat Ummu

Sulaym رَضِيَ اللَّهُ عَنْهَا

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that his mother (Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا) had a goat (which she milked) and she collected all the butter from the goat's milk in a little bag. When the bag was full, she sent it with a girl in her care to Rasulullaah ﷺ, saying, "Dear daughter! Take this bag to Rasulullaah ﷺ, so that he may use it to make his gravy." The girl took it to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Here is some butter that Ummu Sulaym has sent for you." Rasulullaah ﷺ gave the Sahabah رَضِيَ اللَّهُ عَنْهُمْ the instruction to empty the bag out (into one of his containers) and when this was done, the bag was returned to the girl.

Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا was inside her room when the girl returned and hung the bag onto a nail. When Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا came out, she saw the bag so full of butter that it was actually dripping out. "Dear daughter!" Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا called out, "Did I not tell you to take this to Rasulullaah ﷺ?" The girl replied by saying, "But I have done so. You may go and ask Rasulullaah ﷺ if you do not believe me."

Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا then went with the girl to Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! I had sent her with a bag full of butter for you." "She did come with it," Rasulullaah ﷺ replied. Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا then exclaimed, "I swear by the Being Who sent you with the truth and with the true religion that the bag is still so full of butter that it is actually dripping!" To this, Rasulullaah ﷺ remarked, "O Ummu Sulaym! Are you surprised that Allaah could feed you as you had fed His Nabi? Eat from it and feed others as well."

Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا says, "I then returned home and distributed the butter in a large jug and in several other containers, leaving some in the bag. This was sufficient for us to make gravy for a month or two." (2)

Blessings in the Butter of Hadhrat Ummu

Shareek رَضِيَ اللَّهُ عَنْهَا

Hadhrat Ummu Shareek رَضِيَ اللَّهُ عَنْهَا reports that she had with her a little bag in which she gave Rasulullaah ﷺ some butter as a gift. One day when her

(1) Tabraani, Ibn Mandah and Ibn Sakan, as quoted in *Isaabah* (Vol.4 Pg.431). Haythami (Vol.8 Pg.310) has commented on the chain of narrators. Bayhaqi has reported a similar narration in greater detail, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

(2) Abu Ya'la, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.103). Tabraani and Abu Ya'la have reported a similar narration but Haythami (Vol.8 Pg.309) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.203) and Haafidh has commented on the narration in his *Isaabah* (Vol.4 Pg.320).

children asked her for some butter and she had none, she went to the bag to have a look and was surprised to see that butter was flowing from it. She poured out some for them and the family then ate from it for a long while afterwards. It was only when she one day went to see how much remained and poured all out that it finished. When she reported this to Rasulullaah ﷺ, he remarked, "Did you turn it upside down? Had you not done this, it would have lasted you a very long time." (1)

Another narration from Hadhrat Yahya bin Sa'eed states that Hadhrat Ummu Shareek رضى الله عنها used to lend her little bag to whoever came to her. When a man once approached here to sell it to him, she told him that there was now nothing left in it. She then blew into it and left it in the sun (so that all the remnants could melt and be extracted) when she was astonished to see that it was again full of butter. People therefore referred to Hadhrat Ummu Shareek رضى الله عنها's bag of butter as one of the signs of Allaah. (2)

Other narrations about Hadhrat Ummu Shareek رضى الله عنها have already been quoted above.

Blessings in the Butter of Hadhrat Hamzah bin

Amr Aslami رضى الله عنه

Hadhrat Hamzah bin Amr رضى الله عنه relates, "Rasulullaah ﷺ's companions took turns in preparing food for his other companions and someone different would bring the food each night. When my turn came one night, I prepared the food but neglected to close the mouth of the bag that contained the butter. As I was about to take the food to Rasulullaah ﷺ, the bag fell and all the butter spilled out. 'Did Rasulullaah ﷺ's food have to spill by my hands?' I lamented. (When I took the food) Rasulullaah ﷺ called me to also partake, but I refused saying, 'I really wouldn't manage to eat, O Rasulullaah ﷺ (because the food was too little).' When I returned home, I was shocked to hear the bag making the sound of droplets filling. 'Stop!' I said, 'Whatever was left over has already spilled out.' However, when I went over to have a look, I discovered that the bag was filled to its chest. I then took it to Rasulullaah ﷺ and informed him about it, to which he remarked, 'Had you left it as is, it would have filled to its mouth, after which you could have closed it.'" (3)

Another narration has already passed concerning the expedition to Tabook in which Rasulullaah ﷺ said to him, "Had you left it as is, the entire valley would have been flowing with butter."

Hadhrat Hamzah bin Amr رضى الله عنه relates, "When Rasulullaah ﷺ left for the expedition to Tabook, I was in charge of the bag containing the butter. When I once looked at the bag as I prepared Rasulullaah ﷺ's food, I noticed that there was very little butter in it. I then placed the bag in the sun and fell asleep. I was later awakened by the sound of liquid filling in the bag and when I got up, I

(1) Ibn Sa'd (Vol.8 Pg.157).

(2) Ibn Sa'd (Vol.8 Pg.157).

(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.310).

grabbed the bag by its head. (Seeing me) Rasulullaah ﷺ remarked, "Had you left it, the entire valley would have been flowing with butter." (1)

Blessings in the Goat of Hadhrat Khabbaab bin Arat رَضِيَ اللَّهُ عَنْهُ after Rasulullaah ﷺ had Milked her

Hadhrat Khabbaab bin Arat رَضِيَ اللَّهُ عَنْهُ's daughter reports, "When my father left on an expedition, he left us nothing apart from a goat. His instruction was that whenever we needed to have it milked, we should take it to the men of Suffa. When we then took it to them, we found Rasulullaah ﷺ sitting there. Rasulullaah ﷺ took the goat, fastened her and then started to milk her. 'Bring me the largest utensil you have,' Rasulullaah ﷺ asked. I went home and the largest I could find was the utensil in which we kneaded dough. When I brought it to Rasulullaah ﷺ, he milked the goat until he had filled the utensil. He then said to us, 'Take this milk, drink from it and give it to your neighbours to drink as well. Bring her to me whenever you wish to milk her.'"

We then continued taking the goat to Rasulullaah ﷺ and until my father returned, we had plenty of milk. When my father returned and tied her up to milk her, she gave only that amount of milk as she had been giving previously. 'You have ruined our goat!' my mother remarked. 'What do you mean?' my father asked. My mother explained, 'We used to fill this utensil with milk.' 'Who was doing the milking?' my father enquired. When my mother informed him that Rasulullaah ﷺ did the milking, my father remarked, 'Are you equating me with Rasulullaah ﷺ? By Allaah! His hands are much more blessed than mine.'"(2)

In the chapter discussing the difficulties that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ bore, the narration of Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has passed concerning the great blessings in milk. The narration of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ in the chapter of Da'wah also discusses the same.

Blessings in Meat

Blessings in the Meat of Hadhrat Mas'ood bin Khaalid رَضِيَ اللَّهُ عَنْهُ

Hadhrat Mas'ood bin Khaalid رَضِيَ اللَّهُ عَنْهُ says, "I once sent a goat to Rasulullaah ﷺ and then had to leave to do something. Rasulullaah ﷺ sent a portion of the meat back to my family and when I returned to (my wife) Ummu Khunaas رَضِيَ اللَّهُ عَنْهَا, I found some meat with them. 'O Ummu Khunaas!' I asked, 'What meat is this?' She replied by saying, 'Your friend Rasulullaah ﷺ has sent back a piece of the meat from the goat you sent to him.' 'Then why do you not feed it to your family?' I asked. 'I have already fed them,' she replied, 'This is what was left over.' This surprised me because sometimes even one or two goats are not sufficient for them." (3)

(1) Abu Nu'aym in his Dalaa'il (Pg.155).

(2) Ibn Sa'd (Vol.8 Pg.291).

(3) Tabraani. Haythami (Vol.8 Pg.310) has commented on the chain of narrators.

Blessings in the meat of Hadhrat Khaalid bin

Abdul Uzza رَضِيَ اللَّهُ عَنْهُ

Hadhrat Khaalid bin Abdul Uzza رَضِيَ اللَّهُ عَنْهُ once slaughtered a goat and sent it to Rasulullaah ﷺ. Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ with him ate it and then sent what was left over back to Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ. Although Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ had a very large family, they all managed to eat from it and still have left-overs. (1)

Sustenance from Unexpected Sources

Rasulullaah ﷺ Receives Food from the Heavens

Hadhrat Salamah bin Nufayl رَضِيَ اللَّهُ عَنْهُ reports that he once asked Rasulullaah ﷺ whether he received food from the heavens. When Rasulullaah ﷺ replied that he did, Hadhrat Salamah رَضِيَ اللَّهُ عَنْهُ asked, "Does anything stay over from it?" "Yes," Rasulullaah ﷺ replied. "Then what happens to it?" I asked further. "It is then lifted back to the heavens," came the reply. (2)

Hadhrat Salamah bin Nufayl Sakooni رَضِيَ اللَّهُ عَنْهُ reports that one day while they, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, were sitting with Rasulullaah ﷺ, a man arrived and asked, "O Nabi of Allaah ﷺ! Is food brought to you from the heavens" Rasulullaah ﷺ replied, "Food is brought to me in a steaming pot." "Is any food left over afterwards?" the man questioned further. When Rasulullaah ﷺ replied in the affirmative, the man asked, "Then what happens to it?". "It is then lifted back to the heavens," Rasulullaah ﷺ replied. Rasulullaah ﷺ then continued to say, "It has been revealed to me that I shall be remaining with you for only a short while and that after me, you people will also remain alive for a short while. However, you will live until a time arrives when (because of the strife to be witnessed) you will ask, 'How much longer (are we to live)?' You will then fragment into many groups and start destroying each other. There will be plenty of deaths before Qiyaamah, after which will follow several years of earthquakes." (3)

Another narration states that someone asked Rasulullaah ﷺ whether he received food from Jannah. (4)

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ are Sustained by a Gigantic Sea Creature after Suffering Extreme Hunger

In a lengthy narration reported by Hadhrat Jaabir bin Abdullaah رَضِيَ اللَّهُ عَنْهُ, he says, "When the men complained of their extreme hunger to Rasulullaah ﷺ, he said, 'Allaah shall certainly provide some food for you.' When we reached the sea shore, a massive wave threw a large creature out. We made a fire beside it, cooked some of it and roasted part of it. We then ate until we could eat no more."

(1) Ya'qoob bin Sufyaan, Hasan bin Sufyaan and Nasa'ee, as quoted in *Isaabah* (Vol.1 Pg.409).

(2) Ibn Sa'd (Vol.7 Pg.428).

(3) Haakim (Vol.4 Pg.447).

(4) *Isaabah* (Vol.2 Pg.68).

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ then named five other Sahabah رَضِيَ اللَّهُ عَنْهُمْ and stated that the five of them together with himself went into the eye socket of the creature and none was even able to see them until they emerged. They then took a rib of the creature and stood it up like a bow. Thereafter, they selected the tallest person sitting upon the largest camel and the biggest carriage and the man was able to pass beneath the rib without even lowering his head. ⁽¹⁾

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ also reports, "Rasulullaah ﷺ once dispatched a regiment of three hundred men under the command of Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ. I was amongst the men and we were sent to a coastal area. We were still travelling when our provisions came to an end. Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ instructed us to gather together all that was left of the provisions and when it was done, it amounted to only two satchels of dates. He rationed it to us little by little until it was almost finished and **we then received only a single date each (for the day).**" "Of what use was a single date," one of the narrators asked Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ. Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ replied, "When the rations were finished, we missed even that single date." Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ then continued the story saying, "We then reached the sea shore, where we were surprised to see a fish (lying on the ground which was) the size of a hill. **The army then ate from this fish for eighteen days.** Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ then had two of the ribs placed upright, had a carriage strapped to a camel and then passed the camel and carriage beneath the ribs. The camel passed through without touching the ribs."⁽²⁾

In another narration, Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ states, "Rasulullaah ﷺ dispatched three hundred of us under the command of Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ to ambush one of the Quraysh's caravans. (When our provisions ran out) We started to suffer such extreme hunger that we resorted to eating leaves. It was for this reason that this army was known as the Army of Leaves. Someone then slaughtered three camels (to feed the army), after which he slaughtered another three and then another three until Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ stopped him (because it was depriving them of transport). It was then that the sea threw out a fish called *Ambar*, from which we ate for half a month and from which we even derived oil. This eventually restored our strength..." The narration then goes on to mention the incident of the fish's ribs. ⁽³⁾

In yet another narration, Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ dispatched us under the command of Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ to intercept a caravan belonging to the Quraysh. Rasulullaah ﷺ gave us a bag of dates as the journey's provisions because he had nothing else to give us. Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ would therefore give us a daily ration of one date each." When someone asked Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ how they managed with one date, he replied, "We would

(1) Muslim (Vol.2 Pg.418).

(2) Maalik (Pg.371). Bukhaari and Muslim have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276).

(3) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.214).

suck on it like a child does and then drink water. It would then suffice for us throughout the day and night. We then also used our staffs to knock leaves off trees, which we would then wet and eat.

When we arrived on the sea shore, we saw something resembling a gigantic dune. When we observed closely, we realised that it was actually a fish called *Anbar*. Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ's initial reaction was to say that it was carrion, but he then changed his mind and said, 'No! We are the envoys of Rasulullaah ﷺ, we are out in the path of Allaah and have reached the point of desperation. You may therefore eat.'

Although we numbered three hundred, we lived off the fish for a month until we even started to put on weight. We used large containers to scoop up oil from its eye sockets and would cut off from it pieces of meat as large as bulls. Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ once took thirteen men and seated them in the eye socket. He also took one of its ribs, stood it erect and then passed beneath it the tallest man, seated on a carriage on the largest camel. We took large chunks of meat with us as provisions for our journey and when we arrived in Madinah, we reported the incident to Rasulullaah ﷺ. Rasulullaah ﷺ remarked, 'It was your sustenance that Allaah had taken out for you (from the ocean). Do you have any of it with you to give us to eat?' We then sent some for Rasulullaah ﷺ and he ate it." (1)

A Sahabi رَضِيَ اللَّهُ عَنْهُ and his Wife are Sustained from a Source they Never Expected

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that a Sahabi رَضِيَ اللَّهُ عَنْهُ once came home but when he saw the great hunger his family was experiencing, he (was unable to bear it and) left and went outdoors. Seeing this, his wife went to the grindstone and set it up and then went to the oven and lit it. She then made du'aa saying, "O Allaah! Provide for us." When she then looked, she saw that the mixing bowl was full of dough and when she had a look at the oven, she saw that it was full of bread. Her husband returned and asked, "Did you receive anything after I had left?" "Yes," she replied, "from our Rabb." He then went to the grindstone and lifted it (because of which it stopped grinding and producing flour). When the incident was reported to Rasulullaah ﷺ, he remarked, "Had he not lifted it, it would have continued grinding until the Day of Qiyaamah." (2)

Another narration states that his wife's du'aa was: "O Allaah! Provide for us what we can grind, knead and make into bread. The bowl then suddenly filled with bread, the grindstone started to grind and the oven was full of roasted grains. Her husband returned and asked, "Do you have anything (to eat)?" "Allaah has provided sustenance for us," she replied. He then lifted the grindstone and swept

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276). Muslim, Abu Dawood and Abu Zubayr have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276). Ibn Sa'd (Vol.3 Pg.411) has reported a similar narration in brief, as has Tabraani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.52).

(2) Ahmad.

what was around it (causing it to stop grinding). Rasulullaah ﷺ said about this, "Had you left it, it would have continued grinding until the Day of Qiyaamah."⁽¹⁾ Hadhrat Abu Hurayrah ؓ also reports that when a very poor man from the Ansaar once left home, his wife said, "If I start to turn my grindstone and place some palm fronds in my oven, my neighbours will hear the grindstone and see the smoke and think that we have some food whereas we have nothing but extreme hunger." She then lit the oven and stood by the grindstone and started to grind. When her husband returned and heard the grindstone grinding, he asked, "What are you grinding?" She then stood up to open the door for him and informed him about what she had been doing. However, when the two entered the room, they found the grindstone turning and flour pouring from it. Every utensil in their house was filled with flour. She then went to the oven, with her husband in trail and found it full of bread.

When the incident was reported to Rasulullaah ﷺ, he asked, "What then happened to the grindstone?" The husband replied, "I lifted it up and shook it out." Rasulullaah ﷺ then remarked, "Had you left it, it would have continued grinding throughout my life." It is also reported that Rasulullaah ﷺ said, "It would have continued grinding throughout your lives."⁽²⁾

Rasulullaah ﷺ, Hadhrat Abu Bakr ؓ and a Bedouin Family Receive Sustenance from an Unexpected Source

Hadhrat Abu Bakr ؓ says, "I once left Makkah with Rasulullaah ﷺ and we travelled until we reached the locality of an Arab tribe. Rasulullaah ﷺ saw a house that was detached from the rest and headed towards it. When we dismounted our animals, we found that there was none but a woman there. 'O servant of Allaah!' she said, 'I am a lone woman with none living with me. You two had rather go to the chief of the tribe if you wish to be hosted.' Rasulullaah ﷺ however gave her no reply.

It was already evening and just then her son arrived with her goats (from grazing). 'Dear son!' she said, 'Take this goat and a knife to those two men and tell them that your mother wants them to slaughter the goat, eat from it and send some for us to eat.' When the boy came to Rasulullaah ﷺ, he said, 'Take this knife back and fetch me a bowl.' The boy said, 'This goat stays away from the grazing ground and therefore has no milk.' 'Go on (and fetch the bowl),' Rasulullaah ﷺ bade the boy. When the boy brought the bowl, Rasulullaah ﷺ placed his hand on the goat's teats and milked her until the bowl was full. Rasulullaah ﷺ then instructed the boy to take the bowl to his mother and she drank until she was satisfied.

The boy brought the bowl back and Rasulullaah ﷺ told him to take the goat back and bring another. Rasulullaah ﷺ then did the same and gave me to

(1) Ahmad, Bazaar, Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.256). Bayhaqi has reported a similar narration.

(2) *Al Bidaayah wan Nihaayah* (Vol.6 Pg.119).

drink. When another goat was brought, Rasulullaah ﷺ milked it and this time, he drank it. We then stayed for the night and then left. The woman then named Rasulullaah ﷺ Mubaarak ('The Blessed One') and her goats increased so much in number that she brought them to Madinah (to sell).

When I happened to pass by them, the son recognised me and said, 'Dear mother! There is the man who was with Mubaarak.' She got up before me and said, 'O servant of Allaah! Who was that man with you?' 'Don't you know who he is?' I asked. When she declared that she did not, I informed her that he is Nabi ﷺ. Upon her request, I then took her to Rasulullaah ﷺ. Rasulullaah ﷺ gave her a meal to eat and also gave her some cheese and wares that Bedouins use as a gift. He also gave her many more gifts and clothing. She then accepted Islaam."⁽¹⁾

Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ

receive Milk from a Goat that had not yet Mated

Hadhrat Abdullaah bin Mas'ood ﷺ reports, "I was grazing goats for Uqba bin Abu Mu'eet when Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ passed by me. 'Dear boy!' Rasulullaah ﷺ said, 'Have you any milk (for us to drink)?' 'Yes,' I replied, 'but I have only been placed in trust (I do not own the goats and have no permission to give the milk away).' Rasulullaah ﷺ asked, 'Are there any she-goats that have not mated yet?' I then brought such a goat and when Rasulullaah ﷺ passed his hand over her teats, milk started to descend and he milked her. He then drank from the container of milk and gave Hadhrat Abu Bakr ﷺ some to drink as well. Rasulullaah ﷺ then addressed the teat saying, 'Now contract' and it contracted.

Thereafter, I approached Rasulullaah ﷺ with the request, 'O Rasulullaah ﷺ! Teach me something of this speech.' Rasulullaah ﷺ then passed his hand over my head saying, 'Dear lad! May Allaah shower mercy on you because you shall be a learned and well taught person.'"⁽²⁾ Another narration states that Hadhrat Abdullaah bin Mas'ood ﷺ brought Rasulullaah ﷺ a goat that was under a year old. Rasulullaah ﷺ tied her legs and made du'aa as he passed his hand over her teats. Hadhrat Abu Bakr ﷺ then brought a dish and Rasulullaah ﷺ milked her in it. He then gave Hadhrat Abu Bakr ﷺ to drink before drinking some himself. ⁽³⁾

Hadhrat Khabbaab ﷺ and his Companions are Sustained from Unexpected Sources

Hadhrat Khabbaab ﷺ says, "It was during one of the expeditions on which Rasulullaah ﷺ sent us that we became extremely thirsty because we had no water with us. All of a sudden, one of our companion's camel sat down and we saw her udders so full of milk that it appeared to be a water bag. We all then drank from her milk." ⁽⁴⁾

(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.330).

(2) Ahmad

(3) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.102).

(4) Tabraani. Haythami (Vol.6 Pg.210) has commented on the chain of narrators.

Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ Receives Grapes from Unseen Sources when he was Held Prisoner

After she had accepted Islaam, Hadhrat Maawiyya رَضِيَ اللَّهُ عَنْهَا the freed slave of Hujayr bin Abu Ihaab reports, "When Khubayb رَضِيَ اللَّهُ عَنْهُ was held prisoner in our house (in Makkah), I once peeped at him through a crack in the door and saw that he was eating from a bunch of grapes that was the size of a head. This was at a time when I knew that grapes could not be had anywhere." (1)

Two Companions of Rasulullaah ﷺ are Fed from Unseen Sources

Hadhrat Saalim bin Abul Ja'd رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah ﷺ dispatched two men for some task, they said, "O Rasulullaah ﷺ! We have nothing to take with as provisions for the journey." Rasulullaah ﷺ then told them to find a water bag and when they brought one, he further instructed them to fill it (with water) and then tie up the mouth. Thereafter, Rasulullaah ﷺ told them to proceed to a particular place where Allaah will provide for them. When they proceeded to the place, the water bag opened by itself and they found goat's milk and cream inside. This they ate and drank until they could have no more. (2)

Drinking to Their Fill in Dreams

The Incident of Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Salaam رَضِيَ اللَّهُ عَنْهُ narrates, "I went to Uthmaan رَضِيَ اللَّهُ عَنْهُ when he was imprisoned in his house. 'A warm welcome to my brother,' he said. He then said, 'Last night I saw Rasulullaah ﷺ by this window. 'O Uthmaan!' he said, 'Have they surrounded you?' When I replied in the affirmative, Rasulullaah ﷺ further asked, 'And have they made you thirsty?' When I confirmed this, Rasulullaah ﷺ held out a bucket of water from which I drank to my fill. In fact, I actually felt the coolness of the water on my chest and between my shoulders. Rasulullaah ﷺ then said, 'If you wish, you may be assisted against them or alternatively, you may terminate your fast with us.' I chose to rather terminate my fast with them.' Uthmaan رَضِيَ اللَّهُ عَنْهُ was then martyred that very day." (3)

The incident of Hadhrat Ummu Shareek رَضِيَ اللَّهُ عَنْهَا has already passed in which she was given water to drink in a dream and then woke up with her thirst quenched.

Wealth from Unseen Sources

Hadhrat Miqdaad bin Aswad رَضِيَ اللَّهُ عَنْهُ Receives Money from Unseen Sources

Hadhrat Dubaa'ah bint Zubayr رَضِيَ اللَّهُ عَنْهَا who was married to Hadhrat Miqdaad bin Aswad رَضِيَ اللَّهُ عَنْهُ says, "People used to relieve themselves only every two or three

(1) Ibn Is'haaq, as quoted in *Isaabah* (Vol.1 Pg.419).

(2) Ibn Sa'd (Vol.1 Pg.172).

(3) Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.182).

days and would then pass stool just as camels do (because of their meagre diet). Miqdaad رَضِيَ اللَّهُ عَنْهُ went out to relieve himself one day and when he reached Hajaba near Baqee Gharqad and sat down to relieve himself in an uninhabited area. As he sat there, a large rat emerged from a hole with a Dinaar. The rat then went back and forth bringing Dinaar after Dinaar until it had brought seventeen Dinaars. Miqdaad رَضِيَ اللَّهُ عَنْهُ took the Dinaars to Rasulullaah ﷺ and informed him of the incident. 'Did you put your hand into the hole (to remove the Dinaars)?' Rasulullaah ﷺ asked. Miqdaad رَضِيَ اللَّهُ عَنْهُ replied, 'I swear by the Being Who sent you with the truth that I did not.' 'Then there shall be no Sadaqah (Khums) due from you. May Allaah bless you in it.' Allaah then blessed them so much that they finished only when I saw bags of silver in Miqdaad رَضِيَ اللَّهُ عَنْهُ's house." (1)

Wealth comes to Hadhrat Saa'ib bin Aqra رَضِيَ اللَّهُ عَنْهُ and other Muslims from Unseen Sources

Hadhrat Saa'ib bin Aqra رَضِيَ اللَّهُ عَنْهُ reports, "When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ appointed me governor of Madaa'in, I was once sitting in the throne room of the Persian Emperor when I noticed a figurine pointing its finger in a particular direction. The thought then occurred to me that it was pointing towards a treasure, so I dug at the spot and discovered a huge treasure. I then wrote to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to inform him of the incident and told him that it amounted to booty that Allaah had given to me without the help of the other Muslims. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ however wrote back to tell me that since I was governor of the Muslims, I should distribute the treasure amongst the Muslims." (2)

Hadhrat Sha'bi reports that Hadhrat Saa'ib رَضِيَ اللَّهُ عَنْهُ participated in the Conquest of Mihrijaan and when he entered the chambers of Hurmuzaan, he saw a lime figurine of a deer with its foreleg outstretched. To this, he said, "I swear by Allaah that this is definitely pointing towards something." Upon investigation, he discovered the treasure of Hurmuzaan that included several bags of gems. (3)

An Incident of Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Abdur Rahmaan bin Yazeed bin Jaabir reports that a slave woman of Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ (who was a Christian) once related to him, "Abu Umaamah رَضِيَ اللَّهُ عَنْهُ loved to spend in Sadaqah and would actually save money to do so. He would never send a beggar away empty-handed, even though it meant giving him an onion, a date or anything else to eat (if that was all he could afford). A beggar once came to him at a time when he had nothing but three Dinaars with him. When the beggar asked for something, Abu Umaamah رَضِيَ اللَّهُ عَنْهُ gave him a Dinaar. Another beggar then came and he gave him the second Dinaar. A third beggar also came and Abu Umaamah رَضِيَ اللَّهُ عَنْهُ gave him the last

(1) Abu Nu'aym in his Dalaa'il (Pg.165)

(2) Khateeb, as quoted in *Kanzul Ummaal* (Vol.3 Pg.305).

(3) *Isaabah* (Vol.2 Pg.8).

Dinaar. This made me very angry and I protested, 'You have left nothing for us?' He then put his head down and had his afternoon nap. When Adhaan was called out for the Zuhr salaah, I woke him up. He performed wudhu and then left for the Masjid. Because he was fasting, I felt sorry for him and took a loan to prepare supper for him and to light a lamp. When I then went to make his bed, I was surprised to find some gold coins there. I counted three hundred of them and said, 'He did what he did only because he could rely on what he had left behind.' He returned after the Isha salaah and when he saw the supper and the light, he smiled, saying, 'This is the bounty of Allaah.' I remained standing by him as he finished his supper, after which I said, 'May Allaah have mercy on you. You had left all that money in a place where it could have easily gotten lost without even telling me so that I could use it.' 'What money?' he enquired, 'I had left nothing behind.' When I then lifted the bedding and he saw it, he was overjoyed. I then got up, cut off my cross and accepted Islaam."

Hadhrat Ibn Jaabir says, "I saw her (Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ's slave woman) in the Masjid of Damascus where she was busy teaching the women Qur'aan, the Sunnah, the Faraa'idh and educating them about Deen." (1)

Blessings in Wealth

Blessings in the Money Rasulullaah ﷺ gave Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ to Purchase his Freedom

In a lengthy narration discussing how he accepted Islaam, Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ says, "When I was still left owing something, a gold nugget resembling a fowl's eggs came to Rasulullaah ﷺ from some mine. 'What has happened to the Persian *Mukaatab* slave?' When I was called before Rasulullaah ﷺ, he said, 'Take this, O Salmaan, and pay the balance of your debt off.' I said, 'How will this (meagre amount) pay off the amount due from me?' 'Take it,' Rasulullaah ﷺ insisted, 'because it will surely pay off what you owe.' I then took it and I swear by the Being Who controls my life that when it was weighed, it amounted to forty Awqiya. I was therefore able to pay them off in full and become a free man." (2)

In another narration, Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ says, "When I said 'How will this (meagre amount) pay off the amount due from me?' Rasulullaah ﷺ turned the gold around on his tongue and then said, 'Take it pay them off all the forty Awqiya due to them.'" (3)

Blessings in the Wealth of Hadhrat Urwa Baariqi رَضِيَ اللَّهُ عَنْهُ because of the Du'aa of Rasulullaah ﷺ

Hadhrat Urwa Baariqi رَضِيَ اللَّهُ عَنْهُ reports, "When Rasulullaah ﷺ met a trade caravan, he gave me a Dinaar to purchase a goat. I managed to purchase two

(1) Abu Nu'aym in his *Hilya* (Vol.10 Pg.129).

(2) Ahmad.

(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.236). Ibn Sa'd (Vol.4 Pg.75) and Bazaar have also reported a similar narration.

goats for the Dinaar and when I met someone, I sold him one of the goats for a Dinaar. I then returned to Rasulullaah ﷺ with a Dinaar and a goat. Rasulullaah ﷺ then made du'aa saying, 'May Allaah bless you in your trade.' Now (because of this du'aa) if I have to stand in the Kunaasah marketplace (in Kufa), I will not return home without earning a profit of forty thousand." Another narration states that he said, "I saw times when I stood in the Kunaasah marketplace in Kufa and returned home with a profit of forty thousand Dinaars." (1)

Yet another narration states that because of Rasulullaah ﷺ's du'aa for him, even if Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ had to buy sand, he would make a profit out of it. (2)

Blessings in the Wealth of Hadhrat Abdullaah bin Hishaam رَضِيَ اللَّهُ عَنْهُ because of the Du'aa of Rasulullaah ﷺ

Hadhrat Abu Aqeel reports that his grandfather Hadhrat Abdullaah bin Hishaam رَضِيَ اللَّهُ عَنْهُ would take him out to the marketplace, where he would buy some grains (to resell). Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ would then meet him and say, "Please make us partners in your business because Rasulullaah ﷺ made du'aa for you to be blessed." He would then make them partners and it was often that he would earn a profit of a camel, which he would then send home. (3)

Being Cured from Diseases

Hadhrat Abdullaah bin Unays رَضِيَ اللَّهُ عَنْهُ Recovers from a Head Wound through Rasulullaah ﷺ's Saliva

Hadhrat Abdullaah bin Unays رَضِيَ اللَّهُ عَنْهُ says, "The Jew Mustaneer bin Rizaam struck my face with his bent staff made from the *Showhat* tree. The wound was so severe that it fractured my skull and exposed it. I then went to show it to Rasulullaah ﷺ, who opened it up and applied his saliva to it. (It healed immediately and so effectively that) When I then looked at it, I could see nothing of the wound." (4)

Hadhrat Mukhallad bin Uqba رَضِيَ اللَّهُ عَنْهُ's Boil Heals by the Saliva of Rasulullaah ﷺ

Hadhrat Mukhallad bin Uqba رَضِيَ اللَّهُ عَنْهُ reports, "I went to Rasulullaah ﷺ at a time when I had a boil on my palm. 'O Rasulullaah ﷺ!' I said, 'This boil has developed on my palm which hinders me holding a sword properly and from holding the reins of my animal.' Rasulullaah ﷺ bade me to come closer and when I did, he opened up my palm and applied some of his saliva to it. He then

(1) Abu Nu'aym in his *Dalaa'il* (Pg.165), as quoted in *Isaabah* (Vol.2 Pg.476).

(2) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.7 Pg.63).

(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).

(4) Tabraani. Haythami (Vol.8 Pg.298) has commented on the chain of narrators.

placed his hand on the boil and continued rubbing it with his palm until I could see no trace of it." (1)

Hadhrat Abyadh bin Hammaal رَضِيَ اللَّهُ عَنْهُ is Cured of a Ringworm Infection by the Touch and Du'aa of Rasulullaah ﷺ

Hadhrat Abyadh bin Hammaal Maaribi رَضِيَ اللَّهُ عَنْهُ reports that he once had a ringworm infection on his face, which covered his entire nose. Rasulullaah ﷺ sent for him and passed his blessed hand over his face, after which no trace of the infection remained. (2)

Hadhrat Raafi bin Khudayj رَضِيَ اللَّهُ عَنْهُ is Cured of Stomach Pain by the touch of Rasulullaah ﷺ

Hadhrat Raafi bin Khudayj رَضِيَ اللَّهُ عَنْهُ relates, "I once went to Rasulullaah ﷺ at a time when a large pot of meat was being cooked. A delicious piece of fat caught my eye, so I took it and quickly ate it up. I then remained ill for a complete year. When I mentioned this to Rasulullaah ﷺ, he said, "Seven people had their hearts in that piece of fat." Rasulullaah ﷺ then passed his hand over my stomach and I vomited it out as a green lump. I swear by the Being Who sent Rasulullaah ﷺ with the truth that to this day, I have never had any stomach pains." (3)

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ is Cured by the Du'aa of Rasulullaah ﷺ

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ reports, "I was ill one day when I happened to pass by Rasulullaah ﷺ saying, 'O Allaah! If my death is near, do grant me relief (from this illness by death). If my death is for a later time, then relieve me of this illness and if it be a test, do grant me the perseverance.' Rasulullaah ﷺ then asked me, 'what was it you were saying?' When I repeated my words, Rasulullaah ﷺ gave me a little kick saying, 'O Allaah! Cure him.' I never had cause to complain of any pain after that day." (4)

In the Chapter discussing Da'wah⁽⁵⁾, the narration of Hadhrat Sahl رَضِيَ اللَّهُ عَنْهُ has passed, which states that during the Battle of Khaybar, Rasulullaah ﷺ applied some of his blessed saliva onto Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ' s eyes and prayed for him. His eyed were immediately cured and it appeared as if he had never suffered any pain at all.

In the chapter discussing Nusrah⁽⁶⁾, the narration of Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ has

(1) Tabraani. Haythami (Vol.8 Pg.298) has commented on the chain of narrators.

(2) Abu Nu'aym in his Dalaa'il (Pg.223) and Ibn Sa'd (Vol.5 Pg.524).

(3) Abu Nu'aym in his Dalaa'il (Pg.223).

(4) Abu Nu'aym in his Dalaa'il (Pg.161).

(5) Under the heading "Love for Da'wah and Preoccupation with it" and the subheading "Rasulullaah ﷺ Commands Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ to First call People towards Islaam During the Battle of Khaybar".

(6) Under the heading "How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam" and the subheading "Abu Raafi Sallaam bin Abul Huqayq is Killed".

also passed detailing how Hadhrat Abdullaah bin Ateek رَضِيَ اللَّهُ عَنْهُ broke his leg when he went to kill Abu Raafi. Hadhrat Abdullaah bin Ateek رَضِيَ اللَّهُ عَنْهُ says in the narration states, "When I got back to Rasulullaah ﷺ and informed him about the events, he asked me to stretch out my leg. When I did so, he passed his hand over my leg and it (was cured so well that it) felt as if nothing was ever wrong with it."

Hadhrat Handhala bin Hadheem رَضِيَ اللَّهُ عَنْهُ Heals the Ill through the Blessings he Received from Rasulullaah ﷺ

Hadhrat Handhala bin Hadheem رَضِيَ اللَّهُ عَنْهُ says, "I accompanied my grandfather with a delegation to Rasulullaah ﷺ. My grandfather said, 'O Rasulullaah ﷺ! I have several sons (and grandsons), some of whom have beards while others do not. This is the youngest of them all.' Rasulullaah ﷺ then asked me to come closer, passed his hand over my head and made du'aa saying, 'May Allaah bless you.'"

(One of the narrators) Hadhrat Dhayyaal says, "I saw a man with a swollen face and a goat with inflamed teats brought to Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ. All he did was pass his hand over them saying, 'In the name of Allaah and with the blessings of the place where Rasulullaah ﷺ placed his palm.' The inflammation would then instantly disappear." (1)

Another narration quotes that Hadhrat Dhayyaal said, "I saw that when a man with an inflamed face was brought to Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ, he applied some saliva on his hand, recited 'Bismillaah' and placed his hand on the man's head. He then passed his hand over the inflamed area as he said, 'With the blessings of the place where Rasulullaah ﷺ placed his palm.' The inflammation would then instantly disappear." (2)

A Camel of Hadhrat Abdullaah bin Qurt رَضِيَ اللَّهُ عَنْهُ is Cured by his Du'aa

Hadhrat Abdullaah bin Qurt رَضِيَ اللَّهُ عَنْهُ reports, "Because my camel started to walk extremely slowly and sat down (because of exhaustion) as I rode with Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ, I intended to abandon it. I however made du'aa to Allaah and Allaah made it stand up straight so that I could ride it once again." (3)

Rendering the effects of Poison Useless

Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ is Unaffected by the Poison he Drinks

Hadhrat Abu Safar reports that when Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ arrived

(1) Tabraani and Ahmad, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.408).

(2) Ahmad, Hasan bin Sufyaan, Tabraani, Abu Ya'la, Ya'qoob bin Sufyaan and Minjaneeqi, as quoted in *Isaabah* (Vol.1 Pg.359). Ibn Sa'd (Vol.7 Pg.72) has reported a similar narration.

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.185).

in Heera, he stayed with the Persian governor. Some people however warned him saying, "Be careful that the non-Muslims do not give you poison to drink." Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ then asked them to bring the poison and when they did, he took it and swallowed it, saying, "Bismillaah". The poison had no effect on him whatsoever. (1)

Another narration states that when the poison was brought to Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ, he placed it on his palm, recited "Bismillaah" and then swallowed it. It did him no harm at all. (2)

Hadhrat Dhul Jowshan Dhibaabi رَضِيَ اللَّهُ عَنْهُ and others report that Amr bin Buqayla had his servant with him, who carried a little bag around his waist. Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ took the bag, emptied the contents onto his palm and asked Amr what it was. Amr replied, "I swear by Allaah that this is poison that kills in an instant." "Why do you carry poison around with you?" Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ asked. "Because," Amr explained, "I feared that you people would not be as I expected, in which case I would rather commit suicide because death is more beloved to me than bringing disgrace to my people and countrymen."

Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ then said to him, "No soul can die until its term is up." He then recited the du'aa:

”بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ رَبِّ الْأَرْضِ وَرَبِّ السَّمَاءِ الَّذِي لَيْسَ يَضُرُّهُ دَاءُ
الرَّحْمَنِ الرَّحِيمِ“

"In the name of Allaah, which is the best of names, the Rabb of the earth and the heavens, with Whose name no disease can cause any harm. He is the Most Kind and Most Merciful."

The people leapt forward to try to stop Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ, but he beat them and swallowed the poison (which did him no harm). To this, Amr remarked, "O assembly of Arabs! I swear by Allaah that you will be able to control any land you please as long as someone from this generation (the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) are amongst you." He then returned to the people of Heera saying, "To this day have I not seen anything more inviting." (3)

Rendering the effects of Heat and Cold Useless

Heat and Cold have no Effect on Hadhrat Ali

رَضِيَ اللَّهُ عَنْهُ by the Du'aa of Rasulullaah ﷺ

Hadhrat Abdur Rahmaan bin Abu Layla reports, "Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ used to walk about during winter wearing only his loincloth and an upper garment, both made from thin material. Then in summer he would wear a padded cloak and thick clothing. Some people therefore asked me to request my father to ask Hadhrat

(1) Abu Ya'la and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.350). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.159).

(2) Abu Ya'la, as quoted in *Isaabah* (Vol.1 Pg.414).

(3) Ibn Jareer (Vol.2 Pg.567).

Ali عليه السلام about this because he usually spoke to him at nights. I therefore spoke to my father saying, 'Dear father! The people have noticed something about the Ameerul Mu'mineen that they find strange.' When my father asked what it was, I explained, 'In the scorching heat, he comes out wearing a padded cloak and thick clothing without a bother and during icy cold days he comes out wearing only two light garments. He seems not to bother about the cold or to protect himself against it. Have you heard anything about it? The people have asked me to request you to enquire about this when you speak to him at night.' My father then discussed this with Hadhrat Ali عليه السلام at night. 'O Ameerul Mu'mineen!' he said, 'The people wish to ask you something.' 'What is that?' Hadhrat Ali عليه السلام asked. My father said, 'In the scorching heat, you come out wearing a padded cloak and thick clothing without a bother and during icy cold days you come out wearing only two light garments. You seem not to bother about the cold or to protect yourself against it.'

'Were you not with us at Khaybar, O Abu Layla?' Hadhrat Ali عليه السلام asked. 'By Allaah!' my father replied, 'Of course I was with you.' Hadhrat Ali عليه السلام then explained, 'Rasulullaah ﷺ sent Abu Bakr رضي الله عنه to lead the army, but he was unable to conquer the fortress and he returned to Rasulullaah ﷺ. Rasulullaah ﷺ then sent Umar رضي الله عنه to lead the army, but he was also unable to conquer the fortress and he returned to Rasulullaah ﷺ. Thereafter, Rasulullaah ﷺ announced, 'I shall now hand the flag over to someone who loves Allaah and His Rasool ﷺ and who never flees the battlefield. Allaah will grant victory at his hands.' Rasulullaah ﷺ then sent for me and when I arrived, I was suffering so much pain in my eye that I could see nothing. Rasulullaah ﷺ applied his saliva to my eye (because of which it was cured) and then made du'aa saying, 'O Allaah! Protect him against heat and cold.' After that du'aa, heat and cold have never affected me.'⁽¹⁾

In another narration, Hadhrat Ali عليه السلام states, "Rasulullaah ﷺ then spat in his palm and applied the saliva to my eyes, saying, 'O Allaah! Remove all heat and cold from him.' I swear by the Being Who sent Rasulullaah ﷺ with the truth that to this day I have never felt either of the two (heat and cold)."⁽²⁾

Hadhrat Suwayd bin Ghafalah رضي الله عنه says, "When we once met Ali عليه السلام wearing two (light) garments during winter, we said to him, 'Do not be deceived by our land because it is extremely cold, unlike the land you come from.' His reply was, 'I was a person who used to feel extremely cold. When Rasulullaah ﷺ sent me to (lead the assault at) Khaybar, I told him about the pain in my eyes and he applied some of his saliva to my eyes. Thereafter, I never experienced any pain in my eyes, neither did I ever feel any heat or any cold.'⁽³⁾

(1) Ibn Abi Shaybah, Ahmad, Ibn Maajah, Bazaar, Ibn Jareer, Tabraani, Haakim and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.44).

(2) Abu Nu'aym in his *Dalaa'il* (Pg.166). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.122).

(3) Tabraani and Bazaar. Haythami (Vol.9 Pg.124) has commented on Bazaar's chain of narrators.

The Cold has no Effect on the Sahabah ﷺ one Night by the Du'aa of Rasulullaah ﷺ

Hadhrat Bilaal ؓ reports, "I called out the Fajr Adhaan one icy winter morning but no one came for salaah. I then called out the Adhaan again, but still no one arrived. 'What is the matter with them, O Bilaal?' Rasulullaah ﷺ enquired. 'May my parents be sacrificed for you!' I said, 'The cold must be too challenging for them.' Rasulullaah ﷺ then made du'aa saying, 'O Allaah! Take the cold away from them.' I then saw the people arrive for the Fajr and *Duha* (midmorning) salaah with great ease and comfort." (1)

A narration from Hadhrat Hudhayfah ؓ discussing the Battle of Khandaq also highlights the same point.

The Effects of Hunger are Removed The Incident of Hadhrat Faatima ؓ in this Regard

Hadhrat Imraan bin Husayn ؓ reports, "I was sitting with Rasulullaah ﷺ when Faatima ؓ arrived and stood facing towards him. 'Come closer, O Faatima,' Rasulullaah ﷺ said. When she moved a little closer, Rasulullaah ﷺ bade her to come even closer. When she moved a little more, Rasulullaah ﷺ asked her to come even closer. She then stood right in front of him. I could see that her face had become extremely pale and all the blood seemed to have left it. Rasulullaah ﷺ spread out his fingers and placed his hand on her chest. He then lifted her head and prayed, 'O Allaah The One Who satiates the hungry, Who fulfils needs and who elevates the lowly ones! Do not allow Faatima the daughter of Muhammad ﷺ to suffer hunger.' I then saw the paleness caused by her hunger disappear from her face and the blood return to her cheeks. When I asked her about it later on, she said, 'Imraan, I have never experienced hunger after that day.'" (2)

The Effects of Old Age are Reversed The Effects of Old Age are Reversed for Hadhrat Abu Zaid Ansaari ؓ through the Du'aa of Rasulullaah ﷺ

Hadhrat Abu Zaid Ansaari ؓ narrates that Rasulullaah ﷺ once told him to draw closer and when he did, Rasulullaah ﷺ passed his hand over his head saying, "O Allaah! Grant him good looks and perpetuate his looks." Hadhrat Abu Zaid ؓ then lived to over a hundred years and until his death, he had only a few strands of white hairs on his beard and his face remained youthful without

(1) Abu Nu'aym in his *Dalaa'il* (Pg.166) and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).

(2) Tabraani. Haythami (Vol.9 Pg.204) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.166).

any wrinkles. ⁽¹⁾

In another narration, Hadhrat Abu Zaid رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ once asked for some water and I brought him a cupful. There was a strand of hair in the water and when I removed it, Rasulullaah ﷺ made du'aa saying, 'O Allaah! Grant him good looks.'"

The narrator of the report Hadhrat Abu Nuhayk says that when he saw Hadhrat Abu Zaid رَضِيَ اللَّهُ عَنْهُ at the age of ninety four, he had not a single white hair on his beard. ⁽²⁾ Yet another narration states that at the age of ninety three, Hadhrat Abu Zaid رَضِيَ اللَّهُ عَنْهُ had not a single white hair on either his head or his beard. ⁽³⁾

The Effects of Old Age are Removed from the Face of Hadhrat Qataadah bin Milhaan رَضِيَ اللَّهُ عَنْهُ through the Touch of Rasulullaah ﷺ

Hadhrat Abul A'laa says, "I was with Hadhrat Qataadah bin Milhaan رَضِيَ اللَّهُ عَنْهُ at the place where he passed away. When someone passed by at the back of the room, I saw his reflection on the face of Hadhrat Qataadah رَضِيَ اللَّهُ عَنْهُ. Rasulullaah ﷺ once passed his hand over Hadhrat Qataadah رَضِيَ اللَّهُ عَنْهُ' s face because of which his face appeared to be oiled every time I looked at him." ⁽⁴⁾

Hadhrat Hayyaan bin Umayr reports, "Rasulullaah ﷺ passed his hand over the face of Hadhrat Qataadah bin Milhaan رَضِيَ اللَّهُ عَنْهُ, because of which every part of his body showed signs of ageing as he grew older except for his face. I was present at the time of his death and when a woman passed by (behind me), I saw her reflection on his face just as I would have seen it in a mirror." ⁽⁵⁾

The Effects of Old Age are Reversed for Hadhrat Naabigha Ja'di رَضِيَ اللَّهُ عَنْهُ through the Du'aa of Rasulullaah ﷺ

Hadhrat Naabigha Ja'di رَضِيَ اللَّهُ عَنْهُ reports that he once recited the following couplet before Rasulullaah ﷺ:

*"While our honour and status have reached the skies
we still aspire to transcend to greater heights"*

"And where do these greater heights lead to, O Abu Layla?" Rasulullaah ﷺ asked. "To Jannah," came the reply. To this, Rasulullaah ﷺ remarked, "That's right, *Inshaa Allaah*." (Hadhrat Naabigha رَضِيَ اللَّهُ عَنْهُ then recited the following couplets as well:)

*"There is no good in tolerance when it does not have
some hasty deeds that protect the best of them from being polluted
There is also no good in haste when it does not have*

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).

(2) Ahmad, as quoted in *Isaabah* (Vol.4 Pg.78), reporting from reliable sources as confirmed by Ibn Hibbaan and Haakim.

(3) Abu Nu'aym in his *Dalaa'il* (Pg.164).

(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).

(5) Ibn Shaaheen, as quoted in *Isaabah* (Vol.3 Pg.225).

some perseverance to complete a deed after commencing it"

Rasulullaah ﷺ commended him saying, "You have spoken well. May Allaah never allow your teeth to fall out." A narrator by the name of Ya'la says, "I saw Hadhrat Naabigha ؓ when he was over a hundred years of age, yet none of his teeth had fallen out. ⁽¹⁾ "

Hadhrat Abdullaah bin Jaraad reports that Hadhrat Naabigha Ja'di ؓ said, "When I recited to Rasulullaah ﷺ the couplet '*While our honour and status...*' Rasulullaah ﷺ became angry and asked, "And where do these greater heights lead to, O Abu Layla?' 'To Jannah,' I replied. To this, Rasulullaah ﷺ remarked, 'That's alright, *Inshaa Allaah*. Recite to me another of your couplets.' I then recited to him "*There is no good in tolerance...*" (the two couplets quoted above). Rasulullaah ﷺ then commended me saying, 'You have spoken well. May Allaah never allow your teeth to fall out.'"

Hadhrat Abdullaah bin Jaraad says, "I saw that Hadhrat Naabigha ؓ' s teeth (even as an old man) were as white as hailstones and not one of them had even broken or become crooked." ⁽²⁾ Another narration adds, "Throughout his life, he always had the best set of teeth. Whenever a tooth fell out, it was replaced by another and he lived to very old age." ⁽³⁾

Eradicating The Effect Of Trauma

The Incident of Hadhrat Ummu Is'haaq ؓ in this Regard

Hadhrat Ummu Is'haaq ؓ relates, "I was migrating to Rasulullaah ﷺ in Madinah with my brother when he said, 'Sit here, O Ummu Is'haaq because I have forgotten my money in Makkah.' I said, 'I fear that the wretch (my husband) will harm you.' He confidently replied, 'Inshaa Allaah, he will never be able to.' I stayed there for a few days when a man passed by who recognised me but whose name I do not know. 'O Ummu Is'haaq!' he said, 'What keeps you here?' 'I am waiting for my brother,' I replied. 'You have no brother after this day,' he said, 'Your husband has killed him.'

I made myself strong and finally arrived in Madinah. I went to Rasulullaah ﷺ at a time when he was busy making wudhu and stood before him. 'O Rasulullaah ﷺ!' I said, 'My brother Is'haaq has been murdered.' I noticed that Rasulullaah ﷺ bent down (towards the water) while making wudhu. Rasulullaah ﷺ then took a handful of water and sprinkled it on my face."

A narrator named Bashaar reports that his grandmother said, "(By the blessing of this water) Whenever Hadhrat Ummu Is'haaq ؓ was struck by a calamity,

(1) Abu Nu'aym in his Dalaa'il (Pg.164). Bayhaqi and Bazzaar have reported a similar narration with slight changes in the wording of the first couplet, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.168).

(2) Hasan bin Sufyaan, Abu Nu'aym in his Taareekh Isfahaan, Shiraazi in his Alqaab. The incident is also narrated in Khattaabi's Ghareebul Hadith, in Marhabi's Kitaabul Ilm, Daar Qutni's Al Mu'talaf wal Mukhtalaf, Ibn Sakan's Sahabah and in other works.

(3) *Isaabah* (Vol.3 Pg.539).

her tears never ran down her cheeks even though her eyes would well up with them." (1)

Another narration states that Hadhrat Ummu Is'haaq ﷺ said, "I said, 'O Rasulullaah ﷺ! I keep weeping about the murder of (my brother) Is'haaq.' Rasulullaah ﷺ then took a handful of water and sprinkled it on my face." Hadhrat Ummu Hakeem says, "Even when enormous tragedies struck Ummu Is'haaq ﷺ, you would see tears well up in her eyes, but they never flowed on to her cheeks." (2)

Protection from Rain By Du'aa

Hadhrat Abdullaah bin Abbaas ﷺ reports, "Hadhrat Umar bin Khattaab ﷺ once instructed us to ride with him to the countryside where his tribe resided. We then left and Ubay bin Ka'b ﷺ and I were behind the others. When a cloud started to thunder (and rain started to pour), Ubay ﷺ made du'aa saying, 'O Allaah! Avert its harm from us.' When we caught up with the rest, their carriages were soaking wet (while we were dry). Hadhrat Umar ﷺ asked, 'Did the rain that fell on us not fall on you?' I replied, 'Abu Mundhir (Ubay ﷺ) prayed to Allaah to avert the harm of it from us.' 'Why did you not pray for us as well?' Hadhrat Umar ﷺ remarked." (3)

A Branch is Turned into a Sword

Hadhrat Zaid bin Aslam ﷺ and others have narrated that when Hadhrat Ukaasha bin Mihsin ﷺ's sword broke during the Battle of Badr, Rasulullaah ﷺ gave him a branch, which transformed into a sturdy and sparkling sword while in his hand. (4)

Wine becomes Vinegar By Du'aa

Hadhrat Khaythama reports that a man once came to Hadhrat Khaalid bin Waleed ﷺ with a casket of wine. Hadhrat Khaalid ﷺ made du'aa saying, "O Allaah! Transform it into honey." The wine then turned into honey.

Another narration states that when a man passed by Hadhrat Khaalid bin Waleed ﷺ with a casket of wine, Hadhrat Khaalid ﷺ asked him what it was. When the man (lied and) said that it was vinegar, Hadhrat Khaalid ﷺ said, "May Allaah make it vinegar." When the people then looked at it, they found that it was vinegar even though it had been wine. (5)

Yet another narration states that when a man passed by Hadhrat Khaalid bin Waleed ﷺ with a casket of wine, Hadhrat Khaalid ﷺ asked him what it was. When the man (lied and) said that it was honey, Hadhrat Khaalid ﷺ said, "May Allaah make it vinegar." The man then returned to his friends and said,

(1) Abu Nu'aym in his *Dalaa'il* (Pg.168). Bukhaari has reported a similar narration in his *Taareekh*, as have Samway, Abu Ya'la and others, as quoted in *Isaabah* (Vol.1 Pg.32).

(2) *Isaabah* (Vol.4 Pg.430). Haafidh has commented on Bashaar in his *Isaabah* (Vol.1 Pg.32).

(3) Ibn Abi Dunya and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.132).

(4) Ibn Sa'd (Vol.1 Pg.188).

(5) Ibn Abi Dunya, as quoted in *Isaabah* (Vol.1 Pg.414).

"I have brought you wine that no Arab has drunk before." However, when he opened the casket, he found that it was full of vinegar. To this, he remarked, "By Allaah! The du'aa of Khaalid has struck it." (1)

Prisoners are Rescued from Captivity

The Incident of Hadhrat Awf bin Maalik Ashja'ee

رَضِيَ اللَّهُ عَنْهُ in this Regard

Muhammad bin Is'haaq reports that Hadhrat Maalik Ashja'ee رَضِيَ اللَّهُ عَنْهُ once came to Rasulullaah ﷺ and said, "My son Awf has been taken captive." Rasulullaah ﷺ then sent a message to Hadhrat Awf رَضِيَ اللَّهُ عَنْهُ that he should profusely recite: (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) ('Laa Howla wa Laa Quwwata Illaa Billaah'). When the messenger conveyed the message to Hadhrat Awf رَضِيَ اللَّهُ عَنْهُ, he continuously recited: (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) ('Laa Howla wa Laa Quwwata Illaa Billaah'). Hadhrat Awf رَضِيَ اللَّهُ عَنْهُ was tied with leather straps. The straps eventually broke and he walked free. As he came out, he found a camel belonging to his captors and rode it away. As he rode further, he found their other camels grazing. He then screamed out to them and rounded them all up.

His father was alerted (of his arrival) only when he called out at the door. "By the Rabb of the Kabah!" his father exclaimed, "(Can that be) Awf?!" "O dear!" his mother sighed, "Awf is suffering the pain of the straps (it cannot be him)!" his father and servant however leapt towards the door, where Awf had already filled the yard with camels. Hadhrat Awf رَضِيَ اللَّهُ عَنْهُ then related his experience to his father together with the details of how he came by the camels. His father then went to Rasulullaah ﷺ and related to him what had happened to Awf and how he brought the camels along. "Do as you please with the camels," Rasulullaah ﷺ advised, "and treat them as you treat your own camels." It was then that Allaah revealed the verse:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ﴾ (سورة طلاق: آيت ٣)

Allaah shall create an escape (from difficulties) for the one who fears (disobeying) Allaah (one who has Taqwa) and shall provide for him (what he requires) from sources that he never expected. Allaah is Sufficient (to solve all problems) for the one who trusts in Him (who is convinced that only Allaah can assist him). {Surah Talaq, verses 2,3} (2)

Another narration states that whenever Hadhrat Awf رَضِيَ اللَّهُ عَنْهُ's father went to Rasulullaah ﷺ, he lamented about the situation his son was in and the difficulty he was suffering. Rasulullaah ﷺ advised him to exercise patience, saying, "Allaah shall soon create an escape for him." (3)

(1) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.114).

(2) Aadam bin Abu Ayaas in his *Tafseer*, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.105). Ibn Abi Haatim has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.380).

(3) Ibn Jareer (Vol.28 Pg.89).

What Happened to the Transgressors who Harmed Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

What Happened to Two Persons who Disobeyed Rasulullaah ﷺ

Hadhrat Abbaas bin Sahl bin Sa'd Saa'idi reports that when Rasulullaah ﷺ was passing by the area of *Hijr* (where the Thamud tribe were destroyed), he dismounted and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ drew water from the well that was there. When they were done, Rasulullaah ﷺ instructed the Sahabah رَضِيَ اللَّهُ عَنْهُمْ saying, "Do not drink from this water, do not make wudhu with it for salaah and if any dough was made with it, it should be fed to the animals. In addition to this, none of you should leave the camp tonight unless accompanied by another."

All of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ complied with the instruction except for two of them, both of whom belonged to the Banu Saa'idah tribe. While one left the camp to relieve himself, the other went out in search of his camel. The one who went out to relieve himself was throttled (by a Jinn) and the other who was searching for his camel was swept up by a tempest and thrown between the two mountains of the Banu Tay tribe (in Yemen). When Rasulullaah ﷺ was informed of this, he said, "Did I not forbid you all from leaving the camp unless accompanied by another?" Rasulullaah ﷺ then made du'aa for the one who was throttled and he was cured. The other Sahabi رَضِيَ اللَّهُ عَنْهُمْ rejoined Rasulullaah ﷺ at Tabook. Another narration states the Banu Tay tribe sent him back to Rasulullaah ﷺ after Rasulullaah ﷺ had returned to Madinah. ⁽¹⁾

What Happened to Jahjaa Ghifaari because he Harmed Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was delivering a sermon from the pulpit when Hadhrat Jahjaa Ghifaari رَضِيَ اللَّهُ عَنْهُ stood up, grabbed Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ's staff and struck his knee so hard that the staff broke and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ's knee was seriously injured. Within the same year, Allaah afflicted Hadhrat Jahjaa رَضِيَ اللَّهُ عَنْهُ with a disease that affected his arm and actually ate away the flesh. He passed away with this condition. ⁽²⁾

Another narration states that Hadhrat Jahjaa bin Sa'eed Ghifaari رَضِيَ اللَّهُ عَنْهُ once confronted Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, snatched his stick from his hand and struck him so hard on his knee that the stick broke. The people were outraged, but Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ merely got off the pulpit and went home. Allaah then afflicted Hadhrat Jahjaa Ghifaari رَضِيَ اللَّهُ عَنْهُ's knee with a disease that killed him before the year had ended. ⁽³⁾

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.11). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.190).

(2) Abu Nu'aym in his *Dalaa'il* (Pg.221).

(3) Ibnus Sakan and Baawardi, as quoted in *Isaabah* (Vol.1 Pg.253).

What Happened to a Man who Hurt Hadhrat Sa'd ﷺ during the Battle of Qadisiyyah

Hadhrat Abdul Malik bin Umayr reports that a Muslim man once came up to Hadhrat Sa'd bin Abi Waqqaas ﷺ and directed the following couplets at him (which mean):

*"We fight until Allaah sends his assistance
whereas Sa'd clings on to the gate of Qadisiyyah
When we return, many of our wives have become widows
whereas no wife of Sa'd's has been widowed"*

When Hadhrat Sa'd ﷺ heard this, he raised his hands and made du'aa saying, "O Allaah! You restrain his hand and tongue against me in a manner You see fit." It then happened that during the Battle of Qadisiyyah, the man was struck by an arrow, his tongue was cut out, his hand was cut off and he was killed. ⁽¹⁾

Another narration quotes the same two couplets, but the first line of the couplets read:

"Do you not see that Allaah has sent His assistance?"

It states further that when Hadhrat Sa'd ﷺ heard the man's words, he remarked, "May his tongue and hand be paralysed." It then occurred that an arrow struck the man's mouth, rendering him dumb, after which his hand was cut off in the battle. (During the fighting) Hadhrat Sa'd ﷺ asked the others to carry him to the gate (of the city) and when he was carried there, his back was exposed, revealing many injuries. In this way, the people came to know that he was truly excused from fighting and they regarded him as such, knowing with certainty that he was not a coward (as the man had claimed). ⁽²⁾

A Previously Quoted Incident in this Regard Concerning Hadhrat Sa'd ﷺ

In the chapter entitled "Getting Annoyed for the Sake of One's Elders", the narration of Hadhrat Aamir bin Sa'd has passed which states that Hadhrat Sa'd bin Abi Waqqaas ﷺ cursed a man who was speaking ill of Hadhrat Ali ﷺ, Hadhrat Talha ﷺ and Hadhrat Zubayr ﷺ. (As a result of his curse) A Bactrian camel then came running and the people gave her way until she trampled the man (and killed him)."

Another narration from Hadhrat Qais bin Abu Haazim speaks about how Hadhrat Sa'd ﷺ cursed a person who reviled Hadhrat Ali ﷺ. In the narration, Hadhrat Qais says, "By Allaah! We had not yet dispersed when the animal started sinking in the ground and it threw him off. He landed head first on the stones, causing him to die as his head burst open."

A narration from Hadhrat Sa'eed bin Musayyib states that an infuriated camel then ran through the people and when it reached the man (who spoke ill of

(1) Abu Nu'aym in his Dalaa'il (Pg.207).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.154).

the Sahabah رَوَاهُ), it struck him down, sat on him and continued crushing him between its chest and the ground until it broke his body into bits. Hadhrat Sa'eed says, "I then saw the people running up to Hadhrat Sa'd رَوَاهُ, saying, 'Congratulations on the acceptance of your du'aa.'"⁽¹⁾

What Happened to Ziyaad because of the Du'aa of Hadhrat Abdullaah bin Umar رَوَاهُ

Hadhrat Ibn Showdhab reports that when Hadhrat Abdullaah bin Umar رَوَاهُ heard that Ziyaad wanted governorship over Hijaaz, he disapproved of his being governor. He therefore made du'aa, saying, "O Allaah! Verily you make the killing of whomsoever You wish a means of atoning for their sins. Therefore grant death to the (Ziyaad) the son of Sumayya without him being killed." A debilitating infection then started on Ziyaad's thumb and he died before the next Friday arrived. ⁽²⁾

What Happened to the Person who Harmed Hadhrat Husayn رَوَاهُ

Hadhrat Ibn Waa'il or Hadhrat Abu Waa'il who was present at Karbala reports, "A man then stood up and said, 'Is Husayn amongst you?' When the people replied that he was, the man remarked, 'The good news is that you will be ending up in Jahannam!' Hadhrat Husayn رَوَاهُ replied, 'I have been given the good news of a Merciful Rabb and an intercessor (Rasulullaah رَوَاهُ) whose intercession is certainly accepted.' 'Who are you?' the people asked the man. He informed them that he was Ibn Juwayra or Ibn Juwayza. Hadhrat Husayn رَوَاهُ then made du'aa saying, 'O Allaah! Take him in pieces to Jahannam!' Just then, his animal bolted and when the man fell off, his foot got caught in the stirrup. By Allaah! (As the animal ran off) There was eventually nothing of the man apart from his leg." ⁽³⁾

Hadhrat Kalbi reports that Hadhrat Husayn رَوَاهُ was drinking water when a man shot an arrow at him, which paralysed his jaw. "May Allaah never quench your thirst!" Hadhrat Husayn رَوَاهُ said. (Unable to quench his thirst) The man then drank so much water that his stomach actually burst. ⁽⁴⁾

Ubaydullah bin Ziyaad's doorkeeper reports, "After Ubaydullah had martyred Hadhrat Husayn رَوَاهُ, I entered the palace behind. A flame suddenly leapt into Ubaydullah's face and he had to shield it with his sleeve. 'Did you see that?' Ubaydullah asked the doorkeeper. When I replied that I did, he told me to keep it a secret." ⁽⁵⁾

Hadhrat Sufyaan reports from his grandmother that there were two men from the Ju'fi tribe who participated in the martyrdom of Hadhrat Husayn رَوَاهُ. The private organ of one of them became so grotesquely large that he had to fold it,

(1) Abu Nu'aym in his Dalaa'il (Pg.206).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.231).

(3) Tabraani. Haythami (Vol.9 Pg.193) has commented on the chain of narrators.

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.193).

(5) Tabraani. Haythami (Vol.9 Pg.196) has commented on the chain of narrators.

while the other would suffer such great thirst that he would finish a large jar of water in a gulp. Hadhrat Sufyaar says that he also saw that the son of one of them was insane. ⁽¹⁾

Hadhrat A'mash narrates that when a man once defecated on the grave of Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ, his entire family was struck with insanity, leprosy, white liver and poverty. ⁽²⁾

The Environmental Changes that Took Place when the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were Killed

Fresh Blood Rains down during the "Year of Jamaa'ah"

Hadhrat Rabee'ah bin Qusayt reports, "I was with Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ during the "Year of Jamaa'ah" (the year in which the armies of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ clashed in battle). The army was returning when there came a downpour of fresh blood. I saw myself holding up a utensil that was filled with blood and everyone knew that this was the blood of each other that they had spilled. Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ then stood up, duly praised Allaah and said, 'O people! Mend your relationship with Allaah and even if these two mountains have to collide, you will not be harmed in the least.'"⁽³⁾

Blood is Discovered beneath Stones when Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ was Martyred

Hadhrat Zuhri reports, " Abdul Malik once said to me, 'If you can tell me what was the sign of Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ's martyrdom, you can truly be called a great scholar.' I replied, 'Fresh blood was found beneath every stone lifted in Baytul Maqdas.' Abdul Malik then said to me, 'You and I are contemporaries in this narration.'"⁽⁴⁾

Another narration, he says, "The day Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ was martyred, every stone lifted in Shaam gave way to blood." ⁽⁵⁾

The Sky Turns Red and Eclipses the day Hadhrat Husayn was Martyred

Hadhrat Ummu Hakeem رَضِيَ اللَّهُ عَنْهَا says, "I was still a little girl when Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ was martyred. For a few days afterwards, the sky remained the colour of a blood clot." ⁽⁶⁾

Hadhrat Abu Qubayl says, "When Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ was martyred, the sun eclipsed so extraordinarily that stars were visible at noon and we really thought

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.291).

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.196).

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.196).

(6) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).

that Qiyaamah had arrived." ⁽¹⁾ In his *Al Bidaayah wan Nihaayah* (Vol.8 Pg.201), Allaama Ibn Katheer has cited all the above narrations apart from the first as weak, categorising them as fabrications of the Shias. Allaah knows best.

The Jinn Wail and Lament the Death of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

The Jinn Mourn the Death of Hadhrat Umar

رَضِيَ اللَّهُ عَنْهُ

Hadhrat Maalik bin Dinaar reports that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was martyred, a voice (of a Jinn) was heard coming from the Tabaalah mountains (in Yemen). It recited the following couplets (which mean):

"I stand at the service of whoever wished to weep over (the adherents to) Islaam because their destruction is imminent even though much time has not yet elapsed

This world is leaving with all its good

And those people have lost interest in this world who aspire for the Akhirah"

When the people looked to see where the voice came from, they could see no one. ⁽²⁾

Hadhrat Ma'roof Mowsili narrates that he heard a voice reciting some couplets when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was martyred. The narration then proceeds to quote the above two couplets. ⁽³⁾

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "Although I could see no one, I heard someone lamenting the death of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ one night as he recited the following couplets (which mean):

"May Allaah reward the Ameerul Mu'mineen with the best rewards

and may Allaah's hand bless the skin that has been ripped apart

(O Ameerul Mu'mineen) Whoever walks or rides to achieve the accomplishments you have attained

to catch up with what you have accomplished in the past, he will surely be beaten

You have accomplished tremendous feats but then left behind

such tragedies, the buds of which have still to bloom" ⁽⁴⁾

Hadhrat Sulaymaan bin Yasaar reports that the Jinn mourned the death of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ by reciting the following couplets (which mean):

"Peace be on the Ameerul Mu'mineen

and may Allaah's hand bless the skin that has been ripped apart

(O Ameerul Mu'mineen) You have accomplished tremendous feats but then left behind

such tragedies, the buds of which have still to bloom

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).

(2) Haakim (Vol.3 Pg.94).

(3) Abu Nu'aym in his *Dalaa'il* (Pg.210). Tabraani has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.79).

(4) Ibn Sa'd (Vol.3 Pg.374).

Whoever walks or rides to achieve the accomplishments you have attained to catch up with what you have accomplished in the past, he will surely be beaten. The martyrdom of such a personality in Madinah has caused darkness to loom over the earth.

After this, can the acacia tree ever allow its branches to sway in the breeze?"⁽¹⁾

In another narration, Hadhrat Aa'isha رضي الله عنها quotes the above four couplets in a different sequence, but then adds another couplet (which means):

"(O Ameerul Mu'mineen) May my Rabb meet you with salutations in Jannah and with the garments of Firdous that never tear"⁽²⁾

The Jinn Mourn the Death of Hadhrat Husayn bin Ali ﷺ

(Ummul Mu'mineen) Hadhrat Ummu Salamah رضي الله عنها says, "The Jinn were heard bewailing the death of Husayn bin Ali رضي الله عنه." ⁽³⁾

Another narration states that Hadhrat Ummu Salamah رضي الله عنها once said, "Since the demise of Rasulullaah ﷺ, I have never heard the Jinn lament the death of anyone as I hear them do tonight. I think that my son (Hadhrat Husayn رضي الله عنه) is now deceased." She then instructed her maid servant to make enquiries, after which she learnt that Hadhrat Husayn رضي الله عنه had been martyred. She further reports that a lady from the Jinn was then heard reciting the following couplets (which mean):

"O my eye! Take careful note of my exertion because (if I do not) who will weep after me over that group of people whose deaths lead them to tyrants in the service of mere slaves"⁽⁴⁾

(Ummul Mu'mineen) Hadhrat Maymoona رضي الله عنها says, "The Jinn were heard lamenting the death of Husayn bin Ali رضي الله عنه." ⁽⁵⁾

The Sahabah ﷺ See Rasulullaah ﷺ in their Dreams

Hadhrat Abu Moosa رضي الله عنه Sees Rasulullaah ﷺ in a Dream

Hadhrat Abu Moosa Ash'ari رضي الله عنه says, "I saw myself at place where there were many roads. All the roads started to vanish until there was only one left. I then took the road, which led me to a mountain. On top of the mountain stood Rasulullaah ﷺ, with Abu Bakr رضي الله عنه beside him. Rasulullaah ﷺ was gesturing to Hadhrat Umar رضي الله عنه to come there. I then said to myself, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I swear by Allaah that Ameerul Mu'mineen will

(1) Ibn Sa'd (Vol.3 Pg.374).

(2) Abu Nu'aym in his Dalaa'il (Pg.210).

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.199).

(4) Tabraani. Haythami (Vol.9 Pg.199) has commented on the chain of narrators.

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.199).

be leaving this world."

To this, Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ said, "Why do you not write to Ameerul Mu'mineen about this." Hadhrat Abu Moosa رَضِيَ اللَّهُ عَنْهُ replied, "I cannot inform him of his own death." (1)

Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Sees Nabi رَضِيَ اللَّهُ عَنْهُ in a Dream

Hadhrat Katheer bin Silt narrates, "On the day Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was martyred, he happened to fall asleep (during the day). He then woke up and said, 'I would inform you of something had it not been for people saying that Uthmaan wishes to stir trouble.' 'May Allaah mend your affairs,' we said, 'Please do inform us because we will not say what other people say.' He then related, 'I saw Rasulullaah رَضِيَ اللَّهُ عَنْهُ in the sleep I just had and he said to me, 'You will be with us this Friday.'"(2) Another narration adds that that very day was Friday. (3)

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ related to them one morning that he saw Nabi رَضِيَ اللَّهُ عَنْهُ telling him in a dream, "O Uthmaan! Terminate your fast with us." Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ therefore fasted that day and it was on that very day that he was martyred. (4)

Hadhrat Muslim Abu Sa'eed who was a freed slave of Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ says, "Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ set twenty slaves free and then asked for a pair of trousers, which he wore, even though he never wore trousers at any time before Islaam or after becoming a Muslim. He then said, 'Last night I saw Rasulullaah رَضِيَ اللَّهُ عَنْهُ, Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ. They said to me, 'Be patient because you will terminate your fast with us tomorrow evening.' He then asked for his Qur'aan and opened it before him (to recite). He was later martyred with the Qur'aan still in front of him." (5)

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Sees Nabi رَضِيَ اللَّهُ عَنْهُ in a Dream

Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ or Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ reports that (their father) Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once said, "I met my beloved friend (Nabi رَضِيَ اللَّهُ عَنْهُ) in a dream and when I complained of the problems I am having with the people of Iraq after he had left this world, he promised me deliverance from them in the near future." It was barely three days later that he passed away. (6)

Hadhrat Abu Saalih says, "Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once said, 'I saw Nabi رَضِيَ اللَّهُ عَنْهُ in a dream and complained to him about the way in which his Ummah are falsifying me and harming me. When I started to cry, Rasulullaah رَضِيَ اللَّهُ عَنْهُ said, 'Do not cry, O

(1) Ibn Sa'd (Vol.3 Pg.332).

(2) Haakim (Vol.3 Pg.99), reporting from reliable sources as confirmed by Dhahabi.

(3) Ibn Sa'd (Vol.3 Pg.75). Abu Ya'la has reported a similar narration, but Haythami (Vol.7 Pg.232) has commented on the chain of narrators.

(4) Haakim (Vol.3 Pg.103), reporting from reliable sources as confirmed by Dhahabi. Abu Ya'la and Bazaar have reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.232). Ibn Sa'd (Vol.3 Pg.74) has also reported a similar narration.

(5) Abdullaah and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.232). *Majma'uz Zawaa'id* and *Al Bidaayah wan Nihaayah* state several other narrations of the same.

(6) Adani.

Ali. Turn around.' When I turned around, I saw two men⁽¹⁾ bound in fetters, whose heads were being crushed by boulders. Each time, their heads were crushed, they were then restored, after which the process continued.'

The following day, I was proceeding on my way to meet Hadhrat Ali ﷺ as I did every day, but as I was passing by the place where butchers gathered, I met some people who informed me that the Ameerul Mu'mineen had been assassinated."⁽²⁾

Hadhrat Hasan bin Ali ﷺ sees Nabi ﷺ in a Dream

Hadhrat Filfila Ju'fi reports that he heard Hadhrat Hasan bin Ali ﷺ say, "I saw in a dream that Nabi ﷺ was holding on to the Arsh. I then saw that Abu Bakr ﷺ was holding on to Nabi ﷺ's waist, that Umar ﷺ was holding on to Abu Bakr ﷺ's waist and that Uthmaan ﷺ was holding on to Umar ﷺ's waist. Then I saw blood extending from the sky to the earth." When Hadhrat Hasan ﷺ was relating this dream, there happened to be some members of the Shia sect with him, who then asked, "Did you not see Ali ﷺ?" Hadhrat Hasan ﷺ replied, "There is none I would not have loved to see holding Nabi ﷺ's waist more than Ali ﷺ. Nevertheless, that was the dream that I saw..." The narration continued further.⁽³⁾

Hadhrat Hasan ﷺ once said, "O people! I saw a most remarkable thing in my dream last night. I saw the Rabb the Most High upon the Arsh. Rasulullaah ﷺ then arrived and stood by one of the feet of the Arsh. Thereafter, Abu Bakr ﷺ arrived and placed his hand upon Rasulullaah ﷺ's shoulder. He was followed by Umar ﷺ, who placed his hand upon Abu Bakr ﷺ's shoulder, after which Uthmaan ﷺ arrived and placed his hand upon Hadhrat Umar ﷺ's shoulder. Uthmaan ﷺ then gestured with his hand and said, 'O my Rabb! Ask Your servants why they killed me.' Two downpipes of blood then started to flow from the sky to the earth."

Someone reported this to Hadhrat Ali ﷺ, saying, "Do you not see what (your son) Hasan ﷺ is saying?" Hadhrat Ali ﷺ's reply was, "He is only relating what he saw."

Another narration states that Hadhrat Hasan ﷺ added, "I shall not fight again after the dream that I saw..." The narration then proceeds like the one above, but with the difference that he said, "I then saw Uthmaan ﷺ with his hand upon Umar ﷺ's shoulder. Thereafter, I saw a lot of blood behind them. 'What is this?' I enquired. I was then informed that this was the blood of Uthmaan ﷺ, for which he was asking redress from Allaah."⁽⁴⁾

(1) These two were probably Hadhrat Ali ﷺ's assassin Ibn Muljim and his accomplice.

(2) Abu Ya'la, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).

(3) Tabraani in his *Awsat* and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.96).

(4) Abu Ya'la. Haythami (Vol.9 Pg.96) has commented on the chain of narrators.

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ Sees Nabi

ﷺ in a Dream

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports, "In my afternoon sleep, I saw Rasulullaah ﷺ with dishevelled hair and with a glass in his hand. 'What is this glass for?' I asked. 'The blood of Husayn رَضِيَ اللَّهُ عَنْهُ and his companions. I have been picking it up all day.' When we then saw the date, we found it to be the same day in which Husayn رَضِيَ اللَّهُ عَنْهُ was martyred." (1)

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ See Each other in their Dreams

Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ and his son Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ see Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in their Dreams

Hadhrat Abbaas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ says, "I was the neighbour of Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ and have never seen anyone better than him. His nights were spent in salaah and his days were spent fasting and tending to the needs of people. When he passed away, I asked Allaah to show him to me in a dream. In a dream one night I saw him coming from the marketplace of Madinah with his shawl draped over his neck. After exchanging greetings, I asked, 'How are you?' 'I am well,' he replied. 'What did you find?' I asked further. He replied, 'My reckoning is now over. Had I not found a Merciful Rabb, my honour would have fallen.'" (2)

Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ relates, "Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ was my very good friend. After he passed away, I made du'aa to Allaah for a complete year to show me Umar رَضِيَ اللَّهُ عَنْهُ in a dream. The year had just come to an end when I saw him wiping perspiration from his forehead. 'O Ameerul Mu'mineen!' I said, 'How did your Rabb treat you?' 'My reckoning is now over,' he replied, 'Had I not found a Forgiving and Merciful Rabb, I would have fallen in honour.'" (3)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ says, "I made du'aa to Allaah for a year to show me Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ in a dream. When I saw him in a dream, I asked, 'How was your experience?' He replied, 'I found a Most Forgiving and Merciful Rabb. Had it not been for His mercy, I would have fallen in honour.'" (4)

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and an Ansaari see Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in a Dream

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says, "There was nothing I wanted more than to know what had happened to Umar رَضِيَ اللَّهُ عَنْهُ (in the next life). I then saw a

(1) Khateeb in his Taareekh (Vol.1 Pg.142). Ibn Abdul Birr has reported a similar narration in his *Isti'aab* (Vol.1 Pg.381).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).

(3) Ibn Sa'd (Vol.3 Pg.375).

(4) Ibn Sa'd (Vol.3 Pg.375).

palace in a dream and when I asked whom it belonged to, I was informed that it belonged to Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ. He then came out of the palace wearing a shawl, appearing as if he had just taken a bath. 'What has happened to you?' I asked. 'I have been well,' he replied, 'but had I not found a Forgiving Rabb, I would have fallen in honour.' He then asked, 'How long ago did I separate from you?' 'It is twelve years now,' I replied. He then said, 'I have just now returned from my reckoning.'⁽¹⁾

Hadhrat Saalim bin Abdullaah reports that he once heard an Ansaari رَضِيَ اللَّهُ عَنْهُ say, 'I had always prayed to Allaah to show me Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ in a dream. It was after ten years that I did see him wiping perspiration from his brow. 'O Ameerul Mu'mineen!' I said, 'What has happened to you?' He replied by saying, 'I have just completed my reckoning and had it not been for the mercy of my Rabb, I would surely have been destroyed.'⁽²⁾

Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ sees Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in a Dream

Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ was returning from Hajj when he (set up camp and) fell asleep at a place called Suqya. When he woke up, he said, "I just saw Umar رَضِيَ اللَّهُ عَنْهُ (in a dream). He walked up to me and used his foot to nudge (my wife) Ummu Kulthoom bint Uqba who was asleep beside me. This woke her up and he then went away. As the others went out in search of him, I also got my clothing, dressed and went out to search with them. Although I was the first to catch up with him, I swear by Allaah that I found him only after I had thoroughly exhausted myself. 'O Ameerul Mu'mineen!' I said, 'You have really made it difficult for the people (to keep up with you). By Allaah! One can only catch up with you after thoroughly exhausting themselves. In fact, it was only after I had thoroughly exhausted myself that I managed to catch up with you.' To this, he said, 'But I do not think that I had been going fast at all.'

I swear by the Being Who controls the life of Abdur Rahmaan that this (lead over the rest of us) was because of his deeds."⁽³⁾

Hadhrat Abdullaah bin Salaam رَضِيَ اللَّهُ عَنْهُ sees Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ in a Dream

Hadhrat Abdullaah bin Salaam رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ once said to him, "Dear brother! Whichever of us dies first should make an attempt to see his brother." "Is such a thing possible?" Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ asked. Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ replied, "Certainly. (After death) The soul of a Mu'min is free to roam wherever it wills on earth, whereas the soul of a Kaafir is locked in captivity."

Hadhrat Abdullaah bin Salaam رَضِيَ اللَّهُ عَنْهُ says, "Salmaan رَضِيَ اللَّهُ عَنْهُ passed away and I was lying on my bed one afternoon when I happened to fall asleep. Salmaan

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).

(2) Ibn Sa'd (Vol.3 Pg.376).

(3) Ibn Sa'd (Vol.3 Pg.376).

ﷺ then appeared in my dream and greeted me saying, 'As Salaamu Alayka wa Rahmatullaah.' I responded by saying, 'As Salaamu Alayka wa Rahmatullaah, O Abu Abdullaah. How have you found your destination?' He replied, 'It is excellent. Hold fast to Tawakkul because Tawakkul is a most excellent virtue! Hold fast to Tawakkul because Tawakkul is a most excellent virtue! Hold fast to Tawakkul because Tawakkul is a most excellent virtue!'"⁽¹⁾

Another narration states that when Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ saw Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ in a dream, he asked, "How are you faring, O Abu Abdullaah?" "I am well," came the reply. "Which deed did you find to be most virtuous?" Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ asked. Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ replied, "I have found Tawakkul to be most remarkable." ⁽²⁾

Hadhrat Auf bin Maalik رَضِيَ اللَّهُ عَنْهُ sees Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ in a Dream

Hadhrat Auf bin Maalik رَضِيَ اللَّهُ عَنْهُ relates, "I saw a leather tent and a green pasture in a dream. Around the tent there sat goats that ruminated and excreted Ajwa dates. When I asked whom the tent belonged to, I was informed that it belonged to Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ. We then waited for him to emerge and when he did, he said, 'O Auf! This is what Allaah has given me because of the Qur'aan. If you look yonder over that valley, you will see things that your eyes have never seen before, that your ears have never heard of and the thought of which has never crossed your heart. Allaah has prepared it for Abu Dardaa رَضِيَ اللَّهُ عَنْهُ because he used to shove the world away with both his hands and chest.'" ⁽³⁾

Hadhrat Abdullaah bin Amr bin Haraam رَضِيَ اللَّهُ عَنْهُ sees Mubashir bin Abdul Mundhir رَضِيَ اللَّهُ عَنْهُ in a Dream

Hadhrat Abdullaah bin Amr bin Haraam رَضِيَ اللَّهُ عَنْهُ says, "Before the Battle of Uhud I saw Mubashir bin Abdul Mundhir رَضِيَ اللَّهُ عَنْهُ in a dream. He said to me, 'You will be coming to us in a few days.' 'Where are you?' I enquired. He replied, 'In Jannah where we are able to roam wherever we please.' I then asked him, 'Were you not killed in the Battle of Badr?' 'Yes,' he replied, 'but we were then brought back to life...'" When this was reported to Rasulullaah ﷺ, he remarked, 'Such is martyrdom, O Abu Jaabir.' ⁽⁴⁾

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(1) Ibn Sa'd (Vol.3 Pg.4).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.205).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.210).

(4) Haakim (Vol.3 Pg.204).

## Chapter Nineteen

### The Chapter Concerning the Reasons behind the Unseen Assistance that the Sahabah ﷺ Received

This chapter discusses the reasons why Nabi ﷺ and the Sahabah ﷺ received unseen assistance, how they adhered to these and turned their gazes away from the material means and the temporary commodities of this world.

### Enduring Difficulties and Hardships

#### The Narration of Hadhrat Abdur Rahmaan bin Auf ﷺ about how the Sahabah ﷺ found Good in Difficulties and Hardships

Hadhrt Abdur Rahmaan bin Auf ﷺ says, "Islaam came with many hardships and difficulties, but we always found the best of the good in things that seem unpleasant. When we left Makkah with Rasoolullaah ﷺ, we found status and victory. Then we marched to Badr. Allaah describes it in the words:

﴿وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرِهُوا ۖ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ ۚ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۖ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ﴾ (سورة انفال: آيت ٧)

...while there was certainly a group of the Mu'mineen who were unhappy. They (some Sahabah ﷺ) differed with you (O Rasoolullaah ﷺ) regarding the truth (the necessity to fight) after it was made clear to them (that they had to face the enemy in battle), as if they were being driven towards death while they looked on (as if they were looking at their deaths approaching). (Remember the time) When Allaah promised you (Muslims) that one of the two groups (either the caravan or the Mushrikeen army) will certainly be yours and you wished that the one without strength (the Quraysh caravan) be yours (rather than fighting a heavily armed army). {Surah Anfaal, verses 5-7}

The party without strength refers to (the caravan of) the Quraysh. Allaah then gave us status and victory in this. We therefore found the best of the good in

such things that seemed most unpleasant." (1)

## The Letter Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ in this Regard

In his narration discussing the time when Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ was finished with the Battle of Yamaamah, Hadhrat Muhammad bin Is'haaq bin Yasaar continues to narrate that Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ was still camped at Yamaamah when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ wrote a letter to him saying:

"From the servant of Allaah Abu Bakr

To Khaalid bin Waleed, the Muhaajireen and Ansaar with him and all those who follow them with devotion

Salaamun Alaykum

Before you do I praise that Allaah besides Whom there is none worthy of worship

All praise belongs to Allaah Who has fulfilled His promise, assisted his servant, honoured His friend, humiliated His enemy and defeated the opposing armies by Himself.

That Allaah besides Whom there is none worthy of worship declares:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۖ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ (سورة نور: آيت ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors (*of the rulers*) on earth just as He had made those before them successors. And He will certainly grant (*great*) strength to the Deen that He has chosen for them and will certainly replace their fear with peace (*on condition that*) they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. {Surah Noor, verse 55}

This is a promise from Allaah, which will never be broken and a statement in which there can be no doubt. Allaah has made Jihaad compulsory on the Mu'mineen. He says:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ ۖ﴾ (سورة بقره: آيت ٢١٦)

Jihaad (*for the pleasure of Allaah against the enemies of Islaam*) has been made obligatory for you (*when necessary*) though you may dislike it (*because of the hardship involved*). {Surah Baqara, verse 216}

You must therefore seek to have Allaah's promise to you fulfilled (by fulfilling the necessary requirements). Obey Him in all that He has

(1) Bazaar. Haythami (Vol.7 Pg.27) has commented on the chain of narrators.

made compulsory for you even though you may have to undergo difficulty, tolerate calamities, undertake arduous journeys or even suffer losses to your wealth and health. These are all insignificant in comparison to the tremendous rewards from Allaah. May Allaah shower His mercy on you all! Fight in the path of Allaah whether you are enjoying prosperity or poverty and strive with your wealth and lives. (Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then included relevant verses of the Qur'aan).

I have given Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ the command to march to Iraq and to remain there until he receives my next command. You should all march with him and not cling heavily to the ground because this is a path in which Allaah grants immense rewards for those whose intentions are good and who aspire for good. When you arrive in Iraq, remain there until further instructions from me.

May Allaah take care of all our and your concerns for this world and the Akhirah. Was Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh." (1)

Narrations concerning the difficulties and hardships that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ bore have already been quoted in the chapter discussing enduring difficulties and hardships, the chapter discussing *Hijrah*, the chapter discussing *Nusrah*, the chapter discussing Jihaad and several others, which provide much detail.

## Carrying out Orders even though they Appeared to Contradict what was Apparent

Hadhrat Utba bin Abd Sulami رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah ﷺ instructed the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to stand up and fight in battle, they responded by saying, "Certainly, O Rasulullaah ﷺ! We will not tell you what the Bani Israa'eel told Hadhrat Moosa رَضِيَ اللَّهُ عَنْهُ when they said:

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هُنَا قَاعِدُونَ﴾ (سورة مائدة: آيت ٢٤)

So you and your Rabb both go ahead and fight. We shall remain sitting here. {Surah Maa'idah, verse 24}

You and your Rabb go ahead, O Muhammad ﷺ, and we will be there to fight right beside you." (2)

A similar statement of Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ has passed in the chapter of Jihaad, as reported by Ibn Abi Haatim, Ibn Mardway and others. Also quoted earlier<sup>(3)</sup> is the statement of Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ who said, "I swear by the Being Who controls my life! If you command us to ride our animals into the sea, we shall readily do so and if you command us to travel to (the distant city of) Barkul Ghimaad (in Yemen), we shall certainly do so."

(1) Bayhaqi in his Sunan (Vol.9 Pg.179).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.75).

(3) Under the heading "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ".



The statement of Hadhrat Sa'd bin Mu'aadh ﷺ has also passed, when he said to Rasulullaah ﷺ, "I swear by the Being Who has honoured you and revealed the Qur'aan to you that although I have never travelled the road and have no knowledge about it, we shall definitely travel with you even if you were to travel up to Barkul Ghimaad which lies in Yemen. We shall also not be like those people who said to Moosa ﷺ, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' We shall rather say, 'You and your Rabb both go ahead and fight. We shall be there right behind you.' You had possibly left for a purpose after which Allaah intended you to do something else. Look into the matter that Allaah intends you to do and then do it. You may join ties with whoever you please, sever ties with whoever you please, initiate hostilities towards whoever you please, enter into peace treaties with whoever you please and take as much of our wealth as you please." It was with reference to this statement of Hadhrat Sa'd ﷺ that Allaah revealed the following verse of the Qur'aan:

﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَاذِبُونَ﴾

(سورة انفال: آيت ٥)

Just as your Rabb took you (O Muhammad ﷺ) from your home (Madinah) with the truth (with good cause to fight the battle) while there was certainly a group of the Mu'mineen who were unhappy (to fight the Kuffaar because they were not prepared for battle). {Surah Anfaal, verse 5}

Another narration states that Hadhrat Sa'd ﷺ also said to Rasulullaah ﷺ, "Take as much of our wealth as you please and leave as much as you please but what you take from us is more beloved to us than what you leave. Our wills are subservient to the commands you give us."

## Trusting in Allaah and Disbelieving what the People of Falsehood Propagate

### The Incident of Ameerul Mu'mineen Hadhrat Ali ﷺ and a Fortune Teller in this Regard

Hadhrat Abdullaah bin Auf bin Ahmar reports that when Hadhrat Ali ﷺ was leaving Ambaar to go to Nahrwaan, Musaa'fir bin Auf bin Ahmar said to him, "O Ameerul Mu'mineen! Do not leave right now, but leave after three portions of the day have passed." "Why is that?" Hadhrat Ali ﷺ enquired. Musaa'fir replied, "If you leave right now, you and your companions will come to harm. However, if you leave in the time I have suggested to you, you will be successful, victorious, earn plenty of booty and achieve your objectives."

Hadhrat Ali ﷺ remarked, "Neither did Muhammad ﷺ have a fortune teller, nor do we need any after him. Do you know what is in the belly of this horse of mine?" "I will be able to know by my calculations," came the reply. Hadhrat Ali ﷺ then asserted, "Whoever believes you disbelieves in the Qur'aan because

Allaah says:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ط﴾ (سورة لقمان: آيت ٣٤)

Verily the knowledge of the Hour is only with Allaah. He sends the rains and knows *(the details of)* what is in the wombs. {Surah Luqmaan, verse 34}

Muhammad ﷺ never claimed to know what you claim to know. Do you claim to possess the knowledge of what good or harm will come to someone who travels in any given hour?" "Yes, I do," he replied. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then said, "Whoever believes you seems to have no need for Allaah to avert harm from his way. Furthermore, the one who does not travel because of your instruction has handed over his affairs to you rather than to his Rabb. This is because you claim that you are able to show him that hour in which no harm will come to the person who travels in it. I fear that the person who believes in your word is just like the one who ascribes a counterpart and partner to Allaah. O Allaah! There is no evil foreboding except that which You decree, there is no good except that which You ordain and there is none worthy of worship but You. (O Musaa'fir!) We do not believe in what you say. In fact, we shall oppose you and travel in the very hour that you are stopping us from."

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then addressed the people saying, "O people! Be warned against studying the stars unless it be for the purpose of navigating in the darkness of land and sea. The astrologer<sup>(1)</sup> is like a Kaafir and the Kaafir shall end up in Jahannam. (He then addressed Musaa'fir saying,) By Allaah! If the news ever reaches me that you are still practising and implementing your findings in astrology, I shall have you imprisoned for as long I live and as long as you live. I shall also deprive you of all state allowances for as long as I am in authority."

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then marched in the very hour that Musaa'fir was stopping him from and then marched to Nahrwaan, where he defeated the enemy. Thereafter, he said, "Had we set out during the time that he advised us to and attained victory, people would have said, 'Ameerul Mu'mineen left at the time that the fortune teller advised (because of which he was victorious).'

Neither did Muhammad ﷺ have a fortune teller, nor do we need any after him. Despite this, Allaah has given us victory over the emperors of Rome and Persia and various other lands. O people! Trust in Allaah and rely only on Him because with Him you will need no other." <sup>(2)</sup>

## Seeking Honour Where Allaah has Placed Honour

### Incidents of Ameerul Mu'mineen Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Taariq bin Ziyaad reports that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was travelling

(1) Note that there is a marked difference between astrology and astronomy, thus the like difference between an astrologer and an astronomer.

(2) Haarith and Khateeb in his Kitaabun Nujoom, as quoted in *Kanzul Ummaal* (Vol.5 Pg.235).

to Shaam, Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ was accompanying him. When they arrived at a point where they had to wade across, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ alighted from his camel, removed his leather socks and threw them over his shoulders. He then took hold of the reins of the camel and waded through.

"O Ameerul Mu'mineen!" Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ said, "Are you doing that?! Do you also remove your leather socks, throw them over your shoulders, take hold of the reins of the camel and then wade through?! I would not like the people of that city (where we are headed) to see you like this."

"O, Oh!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ exclaimed, "Had anyone other than Abu Ubaydah made such a statement, I would have made him a lesson for the Ummah of Muhammad ﷺ. **We were once amongst the lowest of people, but Allaah gave us honour because of Islaam. As soon as we start to seek honour in avenues other than that in which Allaah has granted us honour, Allaah will then humiliate us.**" (1)

Another narration states that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ arrived in Shaam and was to be received by the army, he was wearing his loincloth, leather socks and a turban. He was holding the head of his camel and wading across some water. Someone then said, "O Ameerul Mu'mineen! The army and the general of Shaam's army are here to meet you and you are in this condition?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ remarked, **"We are a nation whom Allaah has given honour through Islaam, so we shall not seek honour in other avenues."** (2)

Yet another narration states that Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "O Ameerul Mu'mineen! You have done something that the people of these parts regard as a something degrading. **You have removed your socks, led your camel while on foot and waded through water on foot.**" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ struck Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ on the chest and said, "O dear! If only someone other than you had made that statement, O Abu Ubaydah! **You people (Arabs) were the smallest in number and the most degraded of people before Allaah gave you honour through Islaam. When you start to seek honour in anything else other than Islaam, Allaah will certainly degrade you.**" (3)

Hadhrat Qais narrates that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ arrived in Shaam and was received by the people, he was riding a camel. "O Ameerul Mu'mineen!" someone said, "If only you would ride a Turkish horse because the leaders and prominent people of the city would be meeting you." To this, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ remarked, "I do not see your honour lying here (in the things of this world), but (pointing to the sky) everything comes from there. Let my camel go." (4)

**Hadhrat Abul Aaliya Shaami reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ arrived in Jaabiya from the Aleppo road, riding a brown camel. The bald part of his head**

(1) Haakim (Vol.1 Pg.61). reporting from reliable sources as confirmed by Dhahabi.

(2) Haakim (Vol.1 Pg.62).

(3) Haakim (Vol.3 Pg.82). Abu Nu'aym in his *Hilya* (Vol.1 Pg.47) has reported a similar narration, as have Ibn Mubaarak, Hannaad and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.47).

shone in the sun because he wore neither a hat nor a turban. Since there were no stirrups, his legs dangled loosely on either side of the carriage. His saddle blanket when he rode was a woollen blanket made in Ambijaan, which doubled as a bedding when he camped. His satchel was striped cloth filled with the bark of a date palm, which doubled as his pillow when he was not riding. He wore a thick white cotton Qamees which was patched and torn on the side.

"Send the leader of these people to me," Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ commanded. When the people sent for the head priest, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to him, "Please wash my Qamees, mend it and borrow me a Qamees or some clothing. A Qamees made from *Kattaan* (a very fine and expensive cloth) was then brought to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. "What is this?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ enquired. When the people told him that it was *Kattaan*, he asked, "And what is *Kattaan*?" After they explained to him what it was, he removed his Qamees and it was washed and patched. When it was returned to him, he took off the *Kattaan* one and wore his own.

The head priest then said to him, "Because you are the king of the Arabs, it is not befitting that you ride a camel in these parts. If you ride a Turkish horse and wear some other clothing, it would command more respect in the eyes of the Romans. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ however said, "We are people who have been given respect because of Islaam and therefore do not wish any substitute."

A Turkish horse was then brought and rather than a saddle or carriage, a mere saddle blanket was thrown over it. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ rode it but (when it started to strut) he called out, "Stop it! Stop it! I have never seen people riding a Shaytaan before this (because riding it brings pride in the rider)." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's camel was then brought and he rode it. <sup>(1)</sup>

## **Giving Consideration to the Dhimmi Community when in a position of Honour**

Hadhrat Abu Nuhaik and Hadhrat Abdullaah bin Handhala report, "We were with Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ in an army when someone recited Surah Maryam. Another man (probably a Jew) then started to vilify Hadhrat Maryam رَضِيَ اللَّهُ عَنْهَا and her son (Hadhrat Isa رَضِيَ اللَّهُ عَنْهُ). We then assaulted the man and hit him until he was bleeding. Since every person who was wronged in any way complained to Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ, this man also complained to him even though he had never done so before. Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ therefore approached us and asked why we had assaulted the man. 'We were reciting Surah Maryam,' we explained, 'when he started to vilify Hadhrat Maryam رَضِيَ اللَّهُ عَنْهَا and her son (Hadhrat Isa رَضِيَ اللَّهُ عَنْهُ).' Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ rebuked us saying, 'Then why did you make him listen to it? Did you not hear what Allaah تَعَالَى says? (Allaah says:)

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾ (سورة انعام: آیت ۱۰۸)

(1) Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.60).

Do not insult (*abuse, swear*) those whom they (*the non-Muslims*) worship instead of Allaah, for then they shall insult (*speak ill of*) Allaah out of enmity and without knowledge (*without realising the consequences of their actions*). {Surah An'aam, verse 108}

O assembly of Arabs! Did you not have the worst of religions, the most inhospitable of lands and the worst lives? Did Allaah not then grant you honour and give you in abundance? Do you now wish to pick on people because Allaah had given you honour? **By Allaah! You must stop this, otherwise Allaah shall take away everything in your hands and give it to someone else.'**

Hadhrat Salmaan ؓ then started to teach us. He said, "Perform (Nafl) salaah between the Maghrib and Isha salaahs because (by reciting extra Qur'aan during these Rakaahs) this will lighten the fixed daily recitations (of the Qur'aan) that he recites. It will also safeguard against wasting time during the beginning of the night because this time-wasting destroys one's Aakhirah." (1)

## **Taking a Lesson from those who have Forsaken Allaah's Commands**

Hadhrat Jubayr bin Nufayr ؓ says, "When Cyprus was conquered, its inhabitants were separated from each other, because of which they cried for each other. I then saw Hadhrat Abu Dardaa ؓ sitting alone and weeping. 'O Abu Dardaa ؓ,' I said, 'What makes you weep on a day in which Allaah has granted honour to Islaam and its adherents?' 'Shame on you, O Jubayr,' he said, 'How disgraced is that nation in the sight of Allaah who forsake His commands! These people were once a powerful and victorious nation who possessed sovereignty. However, once they forsook Allaah's commands, they were degraded to the state you can now see.' (2) Another narration states that Hadhrat Abu Dardaa ؓ added, "They were then degraded to the state you can now see. They became obsessed with taking others as their slaves and as soon as a nation takes to this obsession, Allaah has no need for them." (3)

## **Making the Intention Solely for Allaah and Making the Aakhirah the Objective**

### **What Hadhrat Mu'aadh ؓ told Hadhrat Umar ؓ in this Regard**

Hadhrat Ibn Abu Maryam reports that when Hadhrat Umar ؓ once passed by Hadhrat Mu'aadh bin Jabal ؓ, he asked, "What are the factors that will hold the foundations of this Ummah steady?" Hadhrat Mu'aadh ؓ replied, **"There are three factors and they will ensure salvation. (The first is) Sincerity, which is the nature upon which Allaah has created people, (the second is) salaah,**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.201).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).

(3) Ibn Jareer (Vol.3 Pg.318).

which is a fundamental pillar of Deen and (the third is) obedience (to the Muslim leader), in which lies one's protection." "What you say is true," Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ acknowledged.

When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had passed by, Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ turned to those sitting with him and said, "(O Umar!) Your time is better than those afterwards because great disputes shall arise after you. (Then addressing those with him, he said) He (Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ) will be living on for only a short while." (1)

### **The Incident of Hadhrat Aamir bin Abd Qais in this Regard**

Hadhrat Abu Abdah Ambari reports that when the Muslims arrived (as conquerors) in Madaa'in and were gathering the booty together, a man arrived with a dish (full of precious gems) and handed it over to the person in charge of the distribution of the booty. Those with him exclaimed, "We have never seen anything like this! Let alone equalling the value of everything else we have gathered, all of it does not even come close to the value of this!" They then asked the man, "Have you taken anything from this?" "Listen well!" he said to them, "By Allaah! Had it not been for the fear of Allaah, I would not have brought this to you in the first place."

When they realised that this was a very special person, they asked who he was. "By Allaah!" he responded, "I shall not inform you for you to praise me, nor shall I inform anyone else for them to praise me falsely. I prefer to rather praise Allaah and be content with His rewards." One of the people however followed the man to his companions and asked them who he was. He turned out to be none other than Aamir bin Abd e Qays. (2)

### **Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ and Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ**

#### **Attest to the Integrity of the Army at Qaadisiyyah**

Hadhrat Muhammad, Hadhrat Talha, Hadhrat Muhallab and several others reports that Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ said (on the occasion of the Battle of Qaadisiyyah), "By Allaah! This army is a truly trustworthy one. Had it not been for the excellence that the veterans of Badr have already been noted for, I would swear by Allaah that the men in this army also have the same excellence. After closely examining many groups of people, I found that they were deficient in distributing booty. I have however neither seen nor heard of such deficiencies in this army." (3)

Hadhrat Jaabir bin Abdullaah رَضِيَ اللَّهُ عَنْهُ said, "I swear in the name of Allaah besides Whom there is none worthy of worship that we found no one amongst the army fighting at Qaadisiyyah who desired the world together with the Akhirah. We did however have doubts about three of them (from amongst the many thousands),

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.226).

(2) Ibn Jareer (Vol.3 Pg.128).

(3) Ibn Jareer (Vol.3 Pg.128).

but they also turned out to be most trustworthy and abstinent. They are Tulayha bin Khuwaylid رضى الله عنه, Amr bin Ma'dikarib رضى الله عنه and Qais bin Makshooh رضى الله عنه." (1)

## **Hadhrat Umar رضى الله عنه's Statement about those who Brought to him the Jewels and Sword of the Persian Emperor**

Hadhrat Qais Ijli narrates that when the Persian Emperor's sword, belt and jewels were brought to Hadhrat Umar رضى الله عنه, he remarked, "Those who have brought this must truly be trustworthy people." To this, Hadhrat Ali رضى الله عنه pointed out, "It is because you are trustworthy that your subjects are also trustworthy." (2)

## **Seeking Allaah's Assistance through the Glorious Qur'aan and Adhkaar**

### **The Letter Hadhrat Umar رضى الله عنه Wrote to Hadhrat Amr bin Al Aas رضى الله عنه Concerning Seeking Assistance from Allaah**

Hadhrat Zaid bin Aslam رضى الله عنه reports that when Hadhrat Umar رضى الله عنه felt that Egypt was taking too long to conquer, he wrote the following letter to Hadhrat Amr bin Al Aas رضى الله عنه (who led the military operations in Egypt):

"It surprises me to see how long it is taking you to conquer Egypt. You are already fighting there for several years now. The only reason for this is because you people have started to do things differently and have developed love for this world just as your enemy has. Allaah assists people only when their intentions are sincere.

I am sending four persons to you and am informing you that as far as I know, each of them is worth a thousand others, unless they are also affected by that which affects others. When this letter reaches you, I want you to address the people, to encourage them to fight the enemy, to be steadfast and to correct their intentions. Keep these four ahead of all the others and command the army to attack the enemy all at once like a single person. The attack should take place just after midday on Friday because this is the time when Allaah's mercy descends and du'aas are accepted. Everyone should cry before Allaah and beg His assistance against the enemy."

When the letter reached Hadhrat Amr رضى الله عنه, he gathered the army, read the letter out to them and then sent for the four men. He placed them in front of the others, commanded everyone to make wudhu, to perform two Rakaahs salaah, to turn to Allaah and to beg Him for assistance. When this was done, Allaah granted them victory.

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(1) ibn Jareer (Vol.3 Pg.128).

(2) ibn Jareer (Vol.3 Pg.128).

Another narration states that when Hadhrat Amr bin Al Aas ﷺ felt that it was taking too long for him to conquer Egypt, he wrote to Hadhrat Umar ﷺ to ask for reinforcements. Hadhrat Umar ﷺ sent four thousand troops, with a commander appointed over every thousand troops. Hadhrat Umar ﷺ also wrote to Hadhrat Amr bin Al Aas ﷺ saying:

"I have sent you four thousand troops as reinforcements and appointed a commander for every thousand troops. The commander of every thousand troops is a man who is himself equivalent to a thousand troops; (they are) Zubayr bin Awaam ﷺ, Miqdaad bin Aswad bin Amr ﷺ, Ubaadah bin Saamit ﷺ and Maslamah bin Mukhallad ﷺ. Remember that you have twelve thousand troops with you and an army of twelve thousand can never be defeated for want of numbers." (1)

### **The Letter Hadhrat Umar ﷺ Wrote to the Commanders in Shaam in this Regard**

Hadhrat Iyaadh Ash'ari reports that he was present during the Battle of Yarmook where there were five commanders over the Muslim army (because the five armies had merged there to fight together); (the five were) Hadhrat Abu Ubaydah ﷺ, Hadhrat Yazeed bin Abu Sufyaan ﷺ, Hadhrat Shurahbeel bin Hasanah ﷺ, Hadhrat Khaalid bin Waleed ﷺ and Hadhrat Iyaadh ﷺ (who is not the one reporting this narration). Hadhrat Umar ﷺ's instruction was that Hadhrat Abu Ubaydah ﷺ should be the commander-in-chief if a battle took place. The army then wrote a letter to Hadhrat Umar ﷺ, informing him that death was storming towards them (because the enemy outnumbered them) and he should reinforce them with more troops.

**Hadhrat Umar ﷺ replied to their letter by writing:**

"Your letter requesting me for reinforcements has reached me. I shall therefore refer you to one who is a more powerful helper and who has a ready army. He is Allaah ﷻ. Ask Him for assistance because Muhammad ﷺ was assisted at Badr when his forces were less than yours." (2)

Another narration states that Hadhrat Umar ﷺ added, "When this letter reaches you, I want you to fight them without writing back to me." The narrator says, "We then fought them and defeated all of them within a distance of four *Farsakh* (approximately twelve miles). We also earned a large amount of booty. When we discuss the matter, Hadhrat Iyaadh ﷺ proposed that we exchange ten of the enemy prisoners for each one of ours.

Hadhrat Abu Ubaydah ﷺ then asked for someone to race him. A youngster volunteered saying, 'I would like to, if you don't mind.' The youngster managed to beat Hadhrat Abu Ubaydah ﷺ and I watched him trail behind on his bare-backed horse with his two locks of hair flying furiously behind him." (3)

(1) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.151).

(2) *Kanzul Ummaal* (Vol.3 Pg.145).

(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.213) and Ibn Katheer in his *Tafseer* (Vol.1 Pg.400).



## The Muslims Seek Allaah's Assistance using the Qur'aan during the Battle of Qaadisiyyah

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad all report that after leading the Zuhr salaah, Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ instructed a youngster to recite the Surah of Jihaad (Surah Anfaal). The youngster was from amongst the *Qurra* (learned scholars of the Qur'aan) and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had appointed him to be with Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ all the time. All the Muslims there had learnt the Surah of Jihaad and when the youngster recited it to the soldiers beside him, soon it was recited in the entire regiment. This lighted up the hearts and eyes of the Muslims and they all derived tranquillity from reciting it.

Another narration states that because the Muslims had learnt the Surah of Jihaad, Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ commanded them to recite it to each other. <sup>(1)</sup>

## Rasulullaah ﷺ Teaches the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Seek Allaah's Assistance Through the Verses of the Qur'aan

Hadhrat Ibraheem bin Haarith Tameemi رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once sent them on an expedition and instructed them to recite the following verse every morning and evening:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا﴾ (سورة مؤمنين: آيت ١١٥)

Did you think that We had created you in vain (for no purpose). {Surah Mu'minoon, verse 115}

When they recited the verse, they earned plenty of booty and remained safe. <sup>(2)</sup>

## Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ Commands the Muslims to Seek Allaah's Assistance by Reciting "Allaahu Akbar" and "Laa Howla wa Laa Quwwata Illa Billaah" during the Battle of Badr

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad all report that Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ commanded the Muslims saying, "Remain in your positions and do not move until after you have performed the Zuhr salaah. When I call out (اللَّهُ أَكْبَرُ) ('Allaahu Akbar'), you should all also say (اللَّهُ أَكْبَرُ) ('Allaahu Akbar') and then start preparation for the battle. Remember that the words (اللَّهُ أَكْبَرُ) ('Allaahu Akbar') was not granted to any nation before you and it was granted to you to give you strength. When you then hear me call out (اللَّهُ أَكْبَرُ) ('Allaahu Akbar') for the second time, you should again call out the same and complete your preparations. Thereafter when I call out (اللَّهُ أَكْبَرُ) ('Allaahu Akbar') for the third time, you should again call out the same and those on horseback should proceed to the battlefield and launch the offensive to give courage to the infantry. When I then call out

(1) Ibn Jareer (Vol.3 Pg.47).

(2) Abu Nu'aym in his Ma'rifah and Ibn Mandah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.327) and *Isaabah* (Vol.1 Pg.15).

('Allaahu Akbar') for the fourth time, you must all assault the enemy and engage them in close combat. You should also then recite:

(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) ('Laa Howla wa Laa Quwwata Illa Billaah').<sup>(1)</sup>

Another narration states that when the Qurraa had completed (reciting the verses of Jihaad), Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ called out (اللَّهُ أَكْبَرُ) ('Allaahu Akbar'). Those closest to him then also called out the *Takbeer* (اللَّهُ أَكْبَرُ) and in this manner, the rest of them called out the *Takbeer* by hearing it from the others. The soldiers were then mobilised (and started preparing). When the second *Takbeer* was called out, the preparations were rounded up and when (اللَّهُ أَكْبَرُ) ('Allaahu Akbar') was called out for the third time, the most courageous ones confronted the enemy and started the battle... The narration still continues further.<sup>(2)</sup>

## Seeking Allaah's Assistance through the Agency of Rasulullaah ﷺ's Hair

Hadhrat Ja'far bin Abdullaah bin Hakam reports that when Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ lost his hat during the Battle of Yarmook, he gave the order for it to be found. When the people failed to find it, he again gave the command for them to search for it. This time, they managed to find it. It happened to be an old hat, so Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ explained. He said, "When Rasulullaah ﷺ performed Umrah and had his hair shaved off, people raced around him (to get some of it). I managed to beat them to the forelocks and kept it in this hat. Whenever I participate in battle with these hairs on me, I am always granted victory."<sup>(3)</sup>

Another narration states that Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ had a hat in which were the hairs of Rasulullaah ﷺ. Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ used to say, "Whenever I confront an enemy with this hat on my head, I am always granted victory."<sup>(4)</sup>

## Competing with Each other in Doing Good Deeds

Hadhrat Shaqeeq says, "We started off the Battle of Qaadiisiyyah at the beginning of the day and the time for Zuhr had arrived by the time we returned (from the battlefield). Since the *Mu'adhin* was injured, all the others wanted the opportunity (to call out the Adhaan). They were all so keen that they were close to coming to blows with their swords. Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ then drew lots and the opportunity fell to the lot of someone, who then called out the Adhaan."<sup>(5)</sup>

## Thinking Nothing of the Glamour and Glitter of this World

### The Incident of Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ and the Persian Ruler Dhul Haajibayn

Hadhrat Ma'qal bin Yasaar رَضِيَ اللَّهُ عَنْهُ reports a lengthy narration concerning the

(1) Ibn Jareer (Vol.3 Pg.47).

(2) Ibn Jareer (Vol.3 Pg.47).

(3) Tabraani and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.349). Haakim (Vol.3 Pg.299) has reported a similar narration, as has Abu Nu'aym in his *Dalaa'il* (Pg.159).

(4) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.31).

(5) Ibn Jareer (Vol.3 Pg.70).

conquest of Isfahan which took place under the command of Hadhrat Nu'maan bin Muqarrin (رضي الله عنه). Part of the narration states that when Hadhrat Nu'maan (رضي الله عنه) (and his army) arrived (at Isfahan), there was a river separating him from the city. Hadhrat Nu'maan (رضي الله عنه) sent Hadhrat Mughiera bin Shu'ba (رضي الله عنه) as an envoy.

The Persian ruler of the area was Dhul Haajibayn. He consulted with his courtiers saying, "Do you think that I should sit before him in battledress or with the pomp and splendour of a king?" When they advised him to rather sit with the pomp and ceremony of a king, he did so. He sat on his throne, placed his crown upon his head and was surrounded by two rows of his courtiers dressed in velvet and wearing earrings and bangles.

When Hadhrat Mughiera (رضي الله عنه) arrived, he walked briskly with his head lowered. He carried a spear and shield with him and started poking holes in the carpet upon which the courtiers stood in their rows. In this way, he tore the carpet so that the people may take it as an ill omen (a foreboding that their kingdom will also be torn apart).

Addressing Hadhrat Mughiera (رضي الله عنه), Dhul Haajibayn said, "You Arabs have been afflicted with starvation and hardships, because of which you have left your land (and come here). If you please, we shall supply you with grains and you may return to your land."

Hadhrat Mughiera (رضي الله عنه) then started to talk. After duly praising Allaah, he said, "We, the Arab people, used to consume carrion and although others wielded power over us, we never wielded power over anyone. Allaah then raised a Nabi from amongst us, who was amongst our most noble people, of the highest lineage and the most truthful. He promised us that these lands will fall to us and we have always found his promises to be true. Now that I have seen the exquisite garments you have here and the fine luxuries, I do not think that any of the people with me will want to leave without them..." The narration still continues further. (1)

### **The Incidents of Hadhrat Rib'ee (رضي الله عنه), Hadhrat Hudhayfah (رضي الله عنه) and Hadhrat Mughiera (رضي الله عنه) with Rustam at Qaadisiyyah**

Hadhrat Muhammad (ﷺ), Hadhrat Talha, Hadhrat Amr and Hadhrat Ziyaad all reports that Hadhrat Sa'd bin Abi Waqqaas (رضي الله عنه) sent for Hadhrat Mughiera (رضي الله عنه) and few others and said to them, "I intend sending you to those people (the Persians). What have you to say about it?" They all said in one voice, "We shall do as you command and do no more. If a situation arises concerning which there are no directives from you, we shall look for what is best and most beneficial for the people and discuss that with them."

Hadhrat Sa'd (رضي الله عنه) then said to them, "Such is the behaviour of intelligent and

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(1) Haakim (Vol.3 Pg.293). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.6 Pg.217).

experienced people. Go and get ready." Hadhrat Rib'ee bin Aamir ؓ then said, "The non-Arabs have their own peculiar ideas and etiquette and if we all go to them, they will feel that we are placing them on a pedestal. Do not send more than one person." When the other agreed with this, Hadhrat Rib'ee ؓ volunteered to go first. Hadhrat Sa'd ؓ then sent him and Hadhrat Rib'ee ؓ left to meet Rustam in his cantonment.

However, the sentries at the bridge stopped Hadhrat Rib'ee ؓ and sent a message to Rustam, informing him of the arrival. Rustam consulted with some leaders of Persia, asking, "What are your opinions? Should we boast only about our military superiority or should we make them feel worthless (by displaying our wealth and riches)?" They were all unanimous about making the Muslims seem worthless, so they made a display of their opulent commodities, they laid out exquisite carpets and cushions and spared nothing in their effort. A golden throne was made for Rustam and he dressed most lavishly. Expensive rugs and cushions woven with gold thread were also laid out.

Hadhrat Rib'ee ؓ arrived on his short, long-haired horse, carrying a shining sword. His scabbard was a pouch made of old cloth and his spear was tied with a leather strap. He also carried a shield made of cow's hide, the face of which had round patches of red leather that resembled rotis<sup>(1)</sup>. He also carried his bow and arrows with him. When he came to the court and reached the first of the rugs, he was told to alight from his horse. He however rode the horse on the rug and alighted only when it stood properly on the rug. He then tore up two cushions, pierced the horse's reins through them and tied the horse up. All this while, the people there were unable to stop him. Hadhrat Rib'ee ؓ knew well that they were displaying everything to him to make him feel inferior, so he wished to get the upper hand over them (because of which he did what he did to show them that their wealth held no attraction for him).

The armour Hadhrat Rib'ee ؓ was wearing flowed over him like a dam and he wore the hide of a camel over it like a cloak. He had made a hole in the hide, drew it over his head and tied it about his waist with a cord made from plant fibres. Hadhrat Rib'ee ؓ was amongst the hairiest of all Arabs and his hair was tied with the leather reins of a camel. His hair was separated into four locks that stood like the horns of a mountain goat.

The people told him to put down his weapons, to which he replied, "I have not come here by my own accord, so you cannot instruct me to drop my weapons. It is you who have sent for me, so if you do not want me to come as I please, I might as well go back." When this was reported to Rustam, he said, "Allow him in. He is but one person." Hadhrat Rib'ee ؓ arrived, leaning on his spear that had a sharp head. He took short steps and tore the rugs and cushions (with the spear) as he walked. There was no cushion or rug that he did not ruin, leaving them all torn and tattered after him.

When he came up to Rustam, the sentries surrounded him. Hadhrat Rib'ee

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(1) Round unleavened bread commonly eaten in Eastern countries.

ﷺ then sat on the ground and stuck his spear into the rug. "What made you do that?" they asked, Hadhrat Rib'ee ﷺ replied, "We do not like to sit on those decorated places of yours." Rustam then addressed Hadhrat Rib'ee ﷺ saying, "What brings you here?" "Allaah has sent us," Hadhrat Rib'ee ﷺ replied, "Allaah has sent us to remove whoever He wills from servitude to man and to lead him to the servitude of Allaah. Allaah has sent us to remove them from the narrowness of this world towards its vastness and from the oppression of other religions towards the justice of Islaam..." The narration then continues, as has been quoted in the chapter discussing the Da'wah that the Sahabah ﷺ gave during the Khilaafah of Hadhrat Umar ﷺ. The narration proceeds to state that Rustam said to the courtiers (when they criticised Hadhrat Rib'ee ﷺ's appearance), "Shame on you! Do not look at clothing but rather look at the prudence, the speech and the personality. The Arabs care little for clothing and food but are covetous about their lineage. They do not dress like you and have different tastes."

The Persians then approached Hadhrat Rib'ee ﷺ to have a look at his weapons, regarding them to be inferior. He said to them, "Do you wish to show me your military prowess and I shall show you mine?" He then drew his sword from his cloth pouch and it flashed like a flame of fire. "Sheath it!" they called out (in terror). He then sheathed his sword. They then fired arrows at his shield while he fired arrows at theirs. Their shield was shattered while his shield remained intact. He then addressed them saying, "O Persians! While you have given great importance to food and drink, we treat it with little ceremony." He then went back after giving them time (three days) to consider their position.

The following day, the Persians sent a message saying that they wanted the same person sent back to them. Hadhrat Sa'd ﷺ however sent Hadhrat Hudhayfah bin Mihsin ﷺ. He also arrived in simple attire as Hadhrat Rib'ee ﷺ wore. When he also came to the first rug, he was told to alight from his animal. He however said, "That I would have done if I had come to you for my own needs. Ask your king whether I have come for his need or for mine. If he says that it is for my own need, he is lying and I shall return and leave you alone. However, if he says that it is for his own need, then I shall come as I please."

Rustam instructed the sentries to allow Hadhrat Hudhayfah ﷺ in and he rode up to Rustam who was seated on his throne. "You may get off your animal," Rustam said. "I shall not," Hadhrat Hudhayfah ﷺ replied. When he saw that Hadhrat Hudhayfah ﷺ would not get off the animal, Rustam asked, "What is the matter that you have come and not your companion who came yesterday?" Hadhrat Hudhayfah ﷺ replied, "Our leader wishes to treat us equally in favourable and adverse conditions. It is my turn today."

"What brings you people here?" Rustam asked. Hadhrat Hudhayfah ﷺ replied, "Allaah ﷻ has favoured us with His religion and shown us His signs until we realised that it was the truth even though we had been opposed to it. He then commanded us to invite people to one of three options. We shall accept any of

the three options they choose. Either you accept Islaam and we shall leave you alone. Otherwise, you may choose to pay the Jizya and we shall stand in your defence whenever the need arises. The next option is battle." "Do we have a few days to enter into an agreement?" Rustam asked. Hadhrat Hudhayfah ﷺ replied, "You have three days which started yesterday."

When Rustam received from Hadhrat Hudhayfah ﷺ nothing more than he got from Hadhrat Rib'ee ﷺ, he sent him away and addressed his companions saying, "Shame on you people! Do you not see what I see? The first man came to us yesterday and defeated us on our premises. He degraded what we were enamoured with, stood his horse on our opulence and even tied his horse to it. He took a good omen from what he did and returned to his people, taking some of our soil with him. That was apart from his superior intelligence. Today this other man arrived and stood over us, also taking a good omen from it by taking our land after expelling us from it." Rustam however infuriated the others and they also infuriated him (by refusing to listen to him).

The following day, the Persians again asked for someone to be sent to them and this time, Hadhrat Mughiera bin Shu'ba ﷺ was sent. <sup>(1)</sup> Another narration continues the narrative, stating that when Hadhrat Mughiera ﷺ reached the bridge to cross over into Persian territory, he was halted by the sentries who first sought permission from Rustam to allow him in. The Persians, however, did not leave out any of the pomp and ceremony in their effort to make the Arabs feel inferior. Therefore, when Hadhrat Mughiera ﷺ arrived, the Persians still boasted their opulence. They wore crowns, garments woven from gold threads and carpets were laid out the distance that an arrow travelled. The only way to reach the king was over this length of carpet.

Hadhrat Mughiera ﷺ who also wore four locks of hair walked up to Rustam and sat with him on his throne and cushion. The courtiers sprang up, grabbed at him and brought him down, even hitting him mildly. Hadhrat Mughiera ﷺ addressed them saying, "We have always heard that you people were intelligent, but I do not think that there is any nation more foolish than you. We Arabs treat each other as equals and do not make slaves of each other unless circumstances of war demand. I had always thought that you people also practice equality amongst yourselves just as we do. Rather than doing what you just did, it would have been better if you just told me that some of you prevail as masters over others. If sitting beside Rustam was not palatable to you, we will then not do so again. I would have not come to you had you not sent for me, but today I can see that your sovereignty is soon to vanish and that you will be vanquished because no power can survive with such a way of life and with such a mentality."

(Hearing this) The common people shouted, "The Arab is right!" To this, the leaders remarked, "By Allaah! He has made a statement towards which our slaves will always be referring us! May Allaah destroy our elders! How foolish were they to regard these people (the Arabs) as insignificant (they should have realised the

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(1) Ibn Jareer (Vol.3 Pg.33).

threat and wiped them out a long time ago)..." The narration then continues to mention the questions Rustam asked and the replies Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ gave him. <sup>(1)</sup>

## **Paying no Heed to the Numbers of the Enemy and their Resources**

### **What Hadhrat Thaabit bin Aqram رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ about this on the Occasion of the Battle of Mu'ta**

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports, "I participated in the Battle of Mu'ta. When the Mushrikeen arrived, we saw what none of us could ever hope to match. Their numbers were overwhelming, as were their weapons, their horses, their velvet, silk and gold. The sight actually made my eyes squint. It was then that Thaabit bin Aqram رَضِيَ اللَّهُ عَنْهُ said, 'O Abu Hurayrah! It appears that you are seeing an overwhelming adversary?' 'I certainly am,' I replied. He then said, 'You were not with us at Badr. It is not with large numbers that we are assisted (but by the power of Allaah).'" <sup>(2)</sup>

### **The Letter Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Wrote to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ in this regard**

Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ wrote the following letter to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ:

"Salaamun Alayk

Your letter detailing the enormous force that the Romans have gathered has reached me. When we were with Nabi ﷺ, Allaah never assisted us with large numbers and a large concentration of troops. There were times when we fought with Rasulullaah ﷺ with only two horses and our condition was so poor that we had to share camels. When we were with Rasulullaah ﷺ in the Battle of Uhud, we had only one horse, which Rasulullaah ﷺ rode. Despite this, Allaah granted us victory and assistance against our enemies. O Amr! Remember that the one who is most obedient to Allaah is the one who most detests sin. Obey Allaah and command your companions to obey Allaah as well." <sup>(3)</sup>

### **The Statement of Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ about this on the Occasion of the Battle of Yarmook**

Hadhrat Ubaadah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ both report that a man

(1) Ibn Jareer (Vol.3 Pg.36).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.244). Waaqidi has reported a similar narration in brief, as quoted in *Isaabah* (Vol.1 Pg.190).

(3) Tayaalisi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Tabraani has reported a similar narration in his *Awsat* but Haythami (Vol.6 Pg.117) has commented on the chain of narrators.

once said to Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ, "The Romans are so many and the Muslims so few!" To this, Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ remarked, "The Muslims are so many and the Romans so few! An army is large only when they receive Allaah's assistance and they are few when Allaah does not assist them. Numbers do not matter. By Allaah! I wish that my (horse) Ashqar recovers from his injury (incurred because of the long and speedy journey from Iraq to Shaam) and that the Romans were double in number." (1)

## **What the Enemy had to Say about the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Gaining Victory over them**

### **The Statement of one of the Apostates Concerning the Valour of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ**

Hadhrat Zuhri reports that after Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ assumed the office of Khilaafah, some Arabs left the fold of Islaam. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then personally marched against them, but when he reached a watering place near Baqee, he sensed that the safety of Madinah would be jeopardised. He therefore returned to Madinah and placed Allaah's Sword Hadhrat Khaalid bin Waleed bin Mughiera رَضِيَ اللَّهُ عَنْهُ in command of an army. Others were recruited to join him and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ's instruction to him was to march to the locality of the Mudhar tribe, where he was to wage war against all those who forsook Islaam. He was then to march to Yamaamah to fight Musaylama Kadhaab (false prophet). Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ left and it so happened that he first fought Tulayha Kadhaab Asadi (another false prophet), who was joined by Uyaynah bin Hisn bin Hudhayfah Fazaari. Allaah gave the Muslims victory. When Tulayha saw how badly defeated his troops were, he exclaimed, "Shame on you! Why are you being defeated so?" One of his men replied saying, "I shall inform you of the reason for our defeat. There is not a single man amongst us who does not want his companion to be killed before him. On the other hand, we are fighting people who would love to be killed before their companions."

Tulayha was a furious fighter and martyred both Hadhrat Ukaasha bin Mihsin رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ibn Aqram رَضِيَ اللَّهُ عَنْهُ on that day. However, when the truth dawned on Tulayha, he left the battlefield on foot and went on to accept Islaam and enter into the Ihraam for Umrah... The narration still goes on. (2)

### **The Statement the King of Alexandria made to Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ in this regard**

Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ says, "I was the commander of the Muslim army that marched to Alexandria. The king of the city made a request saying, 'Send out one of your men to me so that I can speak to him and he can speak to me.' 'None but I shall go to him,' I said and I left. Both he and I had a translator and two

(1) Ibn Jareer (Vol.2 Pg.594).

(2) Bayhaqi (Vol.8 Pg.175).



stages were set up for us. 'Who are you people?' he asked. My reply was: 'We are Arabs. We are people accustomed to thorns and acacia trees (not lush gardens). We are also the custodians of Allaah's House. We had the most inhospitable of lands, led the harshest of lives, ate carrion and looted each other. We led the worst of lives anyone could ever lead until a man emerged from amongst us. He was not the most prominent of us, neither was he the wealthiest. He told us that he was Allaah's Nabi and commanded us to do things that we did not know about. He also forbade us from doing what we had been doing and what our forefathers had been doing. We therefore opposed him, falsified him and refused to accept his words.

Eventually people from outside came out and said to him, 'We believe in you, we believe what you say, are prepared to follow you and to fight whoever fights you. He therefore went to them. We then went after him and fought him, but he prevailed over us and defeated us. He then turned to the other Arabs around him and defeated them as well. If those behind me know what luxurious lives you people lead, every one of them would come here to you and join you in it.'

The king laughed and said, 'Your prophet told you the truth. Our prophets also came to us with the same message your prophet brought and we remained steadfast on their teachings until kings started to preside over us. Their behaviour with us conformed with their whims rather than with the teachings of the prophets. If you people adhere to the teachings of your prophet, you will prevail over everyone you engage in battle and you will defeat anyone who tries to attack you. However, as soon as you do what we did by forsaking the teachings of the prophets and by acting on your desires, you will become just like us. You will then neither be more than us in number nor any stronger.'

Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ says, "I have not spoken to anyone afterwards who gave me any better advice than he." (1)

### **A Roman Leader's Statement to Heraclius concerning the Reasons for Triumphs of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ**

Hadhrat Abu Is'haaq reports that no enemy could stand his ground before any of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ for even the time it took between two successive squeezes of a camel's teats when it is milked. Heraclius was in Antioch at the time when his Roman army returned defeated from a battle (against the Muslims). "Shame on you!" Heraclius said to them, "Tell me about those people you were fighting against. Are they not humans like you?" "They certainly are," the men replied. "Then were you more in number or were their numbers more?" "On every occasion we were several times more in number than they," came the reply. "Then what is the matter," Heraclius asked, "Why were you still defeated?"

**An elderly leader explained. He said, "It is because they stand in salaah all**

(1) Tabraani. Haythami (Vol.6 Pg.218) has commented on the chain of narrators. Abu Ya'la has reported a similar narration, but Haythami (Vol.8 Pg.238) has commented on the chain of narrators.

night, they fast all day, they fulfil their promises, they enjoin good, they forbid from evil and are just towards each other. It is also because we drink wine, we fornicate, we do what is prohibited, we break our promises, we rob, we oppress, we enjoin what is forbidden, prohibit people from acts that please Allaah and we spread anarchy on earth." Heraclius said, "You are telling me the truth." <sup>(1)</sup>

## A Christian Arab Describes the Sahabah ﷺ to the Commander of Damascus

Hadhrat Yahya bin Yahya Ghassaani reports that two men from his tribe reported, "When the Muslims set up camp outside Jordan, we talked amongst ourselves that Damascus would soon be under siege. We therefore went to do our business in Damascus before that happened. We were still there when the commander of Damascus sent for us.

When we came before him, he asked, 'Are you two Arabs?' When we replied in the affirmative, he asked further, 'Are you Christians?' 'Yes,' we replied. He then said, 'One of you will have to spy on them to learn about their intentions. The other will stay behind to look after his companion's belongings.' One of us then went and stayed with the Muslims for some time before returning.

He said, 'I have come to you from people who are thin and who ride fine horses. They are monks by night, brave horsemen by day and can even attach feathers to their arrows, carve them out by themselves and straighten their spears to perfection. If you were to speak to someone sitting beside you, he would be unable to hear you because they were always reciting the Qur'aan and engaging in Dhikr in loud voices." The commander then turned to his companions and said, "Such people have come to you against whom you can offer no resistance." <sup>(2)</sup>

## A Christian Arab Describes the Sahabah ﷺ to Qubuqalaar

Hadhrat Urwa رضي الله عنه reports that when the two armies confronted each other (during the Battle of Yarmook), Qubuqalaar (the Roman general) sent for an Arab man whom the narrator believes was a man from the Yazeed bin Haydaan family of the Qudhaa'ah tribe. His was known as Ibn Huzaarif. Qubuqalaar's instruction to the man was, "Infiltrate the ranks of these people, stay with them for a day and a night and then report their condition to me."

Because he was Arab, he blended into the Muslim army undetected and stayed with them for a day and a night. When he then returned, Qubuqalaar asked him what he had found out. He replied, "They are monks by night and valiant horsemen by day. Even if their king's son had to steal, they would amputate

(1) Ahmad bin Marwaan Maaliki in his Mujaalasa, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.15). Ibn Asaakir (Vol.1 Pg.143) has reported a similar narration.

(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.15). Ibn Asaakir (Vol.1 Pg.143) has reported a similar narration.

his hand and should he commit adultery, he will be stoned so that the law is enforced."

To this, Qubuqalaar remarked, "If what you say is true, then being underground is better than clashing with them above the ground. I wish that Allaah would leave me alone with them, without assisting either me against them or them against me (in which case our larger numbers would win the day)." (1)

### **A Persian Spy Describes the Sahabah ﷺ to Rustam**

Hadhrat Ibn Rufayl narrates that when Rustam camped at Najaf, he sent a spy from there to the Muslim army. The spy infiltrated their ranks so well at Qaadisiyyah that he appeared to be one of them. He saw them brushing with the Miswaak before every salaah, performing salaah and then dispersing to their respective tents. He then returned and informed Rustam about their condition and about the lives they led.

Rustam interrogated him thoroughly, even asking what it was that the Sahabah ﷺ ate. To this the spy replied, "By Allaah! Although I stayed with them an entire night, I did not see them eat anything. All I saw them do was to suck on some sticks in the evening, when they went to sleep and just before dawn.

Rustam then proceeded and when he camped somewhere between Hisn and Ateeq, he happened to cross paths with the Muslim army. Hadhrat Sa'd ﷺ's Mu'addhin had just called out the Adhaan for the Fajr salaah and Rustam saw them all preparing. He then instructed the Persians to mount their animals. When they asked him the reason, he said, "Did you not see that when the announcement was made amongst your enemy, they all started to prepare to fight you." The spy corrected him saying, "They are only preparing for salaah."

Rustam then said the following words in Persian, the translation of which is: "A voice came to me in the morning. It was the voice of Umar, talking to those dogs (the Arabs) and teaching them some wisdom." After they had crossed the river, they again happened to cross paths as Hadhrat Sa'd ﷺ's Mu'addhin called out the Adhaan for salaah. Hadhrat Sa'd ﷺ then led them in salaah. This time, Rustam remarked, "Umar has now eaten my liver." (2)

### **A Roman Describes the Sahabah ﷺ to Heraclius**

Hadhrat Abu Zahraa Qushayri reports from a man of the Qushayr tribe that as Heraclius was leaving for Constantinople, he met with a Roman who had been held captive by the Muslims and who had subsequently escaped. "Tell me about these people," Heraclius asked the man. The man said, "I shall describe them to you as if you are actually looking at them. They are valiant horsemen by day, monks by night and they never take anything from their non-Muslim subjects without paying its full price. They never see anyone without first greeting with

(1) Ibn Jareer (Vol.2 Pg.610)

(2) Ibn Jareer (Vol.3 Pg.45)

Salaam and they remain glued to anyone they meet in combat until the matter is settled." To this, Heraclius remarked, "If what you say is true, they will certainly be the inheritors of this land beneath my feet." (1)

## **The Statement that the Emperor of China made about the Sahabah ﷺ**

(The Emperor of Persia) Yazdgird once wrote to the Emperor of China to seek reinforcements. Addressing the Persian envoy, the Chinese Emperor said, "I know well that it is the duty of any Emperor to assist another against those who are overpowering him. However, I want you to describe to me these people who are driving you out of your lands because I gather from what you said that they are fewer in number than you. From what you have described to me, people as few as them cannot overpower an adversary as many as you unless there is tremendous good in them and rot within you." "You may ask me whatever you please about them," the envoy said.

The Emperor then asked, "Do they fulfil their promises?" "Yes," the envoy replied. The next question was, "What do they tell you before they engage you in combat?" "They invite us to accept one of three options. We either accept their religion, in which case they treat us as they treat each other. Otherwise, we may accept to pay the Jizya and thus receive their protection. The final option is to face them in battle."

The Emperor then asked, "How obedient are they towards their leaders." "They are the most obedient of all people towards their leaders," came the reply. The Emperor further asked, "What do they regard as lawful and what do they regard as unlawful?" When the envoy gave him a detailed reply, the Emperor asked, "And do they forbid what has been made lawful for them or make lawful what has been forbidden for them?" "This they do not do," the envoy replied. The Emperor then said, "Such a nation will never be destroyed as long as they regard what is lawful as lawful and what is unlawful as unlawful."

The next question the Emperor asked was about the clothing the Sahabah ﷺ wore. When the envoy described it to him, he then asked about the modes of transport the Sahabah ﷺ used. The envoy described the Arab horses that the Sahabah ﷺ used in detail, after which the Emperor remarked, "Those make excellent fortresses." The envoy then went on to describe the camels that they used and even explained how they sit and then get up with their loads. The Emperor (who had probably never seen a camel before) notes, "That is common with all animals that have long necks."

The Chinese Emperor then wrote back to Yazdgird saying, "It is not ignorance of my duty that prevents me from sending to your aid an army so large that while the first of it is in (the Persian city of) Marw, the last is still here in China. However, the description of these people whom your envoy has described to me tells me that if they had to come up against a mountain, they would certainly

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(1) ibn Jareer (Vol.3 Pg.99)

shatter it. If they are left to advance and retain their qualities, they will soon remove me from my kingship. Enter into a treaty with them and be content to abide by the clauses of the treaty. You should however never attack them as long as they do not attack you." (1)

This is the last narration that I wish to include in this book.

“الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ”

All praise is for Allaah, Who has guided us to this because we would never have been rightly guided had Allaah not guided us.

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا  
فَأَنْزِلْ سَكِينَةً عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَيْنَا

*"O Allaah! Had it not been for you, we would never have been guided*

*neither would we have given charity or performed salaah*

*So shower Your peace upon us*

*Whenever they (the Kuffaar) intend any acts of anarchy, we will oppose them"*

With these words this book **Hayaatus Sahabah رَضِيَ اللَّهُ عَنْهُمْ** ("The Lives of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ") is completed by the hand of the weak servant Muhammad Yusuf (May Allaah safeguard him against lamentation and grief) on this Wednesday of Allaah's month of Muharram, 1379 years after the Hijrah of Rasulullaah ﷺ (may Allaah shower a million mercies and greeting upon him).

Compiled on 10th Muharram 12 midnight 1426.

18 February 2005

A.H.Elias(Mufti)

Ismail Ebrahim (Moulana)

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Glossary of Terms

NOTE: This glossary has been made brief so that readers may have an easy understanding of the context in which the various terms appear. Refer to the Ulema for details of the various terms.

A

A.H.: "After Hijrah" When preceded by a number, this abbreviation denotes a specific year of the Islaamic calendar. For example, 5 A.H. means five years after the Hijrah took place. **See Hijrah**

Aakhirah: The Hereafter, referring to the period after people have been brought back to life on the Day of Qiyaamah. This existence will be both physical as well as spiritual.

Aaliha: see **Ilaah**

Aalim (plural - Ulema): Literally means "a learned man". This title is used for a person who has studied the various branches of Islaamic knowledge.

Aameen: An expression said at the end of a du'aa, meaning, "O Allaah! Accept this du'aa." Similar to the expression "Amen", which affirms the content of a said prayer.

Aayah (plural - Aayaat): This word literally means "a sign" but has the following three meanings: (1) the verses of the Qur'aan (2) the natural signs in the universe that inform one about the existence and Oneness of Allaah (3) miracles of the prophets. In many verses, all three meanings can be assumed at the same time.

Aayatul Kursi: Literally translated as 'Verse of the Throne', this is the name of verse 255 of Surah Baqarah.

Abdul Muttalib: The paternal grandfather of Rasulullaah ﷺ.

Abu Bakr ؓ: Hadhrat Abu Bakr ؓ (bin Abu Quhaafah ؓ) was the most eminent of the Sahabah ؓ, the father-in-law of Rasulullaah ﷺ and the first Khalifah of Islaam.

Abu-: A prefix meaning "father of". Therefore, Abu Muhammad would mean "The father of Muhammad".

Adhaan: The public call made before every Fardh salaah to inform Muslims that salaah is soon to take place.

Ahaadeeth: see **Hadith**

Ahlul Kitaab: The term literally means "People of the Book" and refers to the Jews and the Christians because they received books from Allaah, namely the Torah and the Injeel respectively.

Ahzaab: see **Battle of Ahzaab**

Ali ؓ (Hadhrat Ali bin Abi Taalib ؓ): He was one of the most eminent Sahabah ؓ, the son-in-law and cousin of Rasulullaah ﷺ and the fourth Khalifah of Islaam.

Al-Ameen: A title given to Rasulullaah ﷺ even before he announced his Nabuwwaat. It means "the Trustworthy".

Allaah: Commonly spelt "Allah", He is the One and Only being worthy of worship Who has no partners or children and is unlike anything we know. He is the Creator and Sustainer of all creation and controls everything in the universe. Only He knows, sees and hears everything and will only be seen by the people of Jannah. Non-Muslims refer to Him as "the God of the Muslims".

Allaahu Akbar: An Arabic expression translated as "Allaah is the Greatest". This expression is referred to as the "Takbeer".

Ambiyaa: see Nabi

Amaanah: Literally translated as "trust" and refers to something given as a trust for another to keep until the owner wants it back.

Ameer: The word means "leader" and may refer to any Muslim leader or commander appointed to lead others. See also Ameerul Mu'mineen

Ameerul Mu'mineen: The term means "Leader of the Mu'mineen" and is a title reserved for someone who leads the Muslims. It was first used for Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ.

Ansaar: Literally means "helpers". This term refers to those Muslims during the time of Rasulullaah ﷺ who were native inhabitants of Madinah and who helped the Muhaajireen who migrated to Madinah. A single person from amongst the Ansaar is referred to as an Ansaari.

Ansaari: see Ansaar

Asr: One of the five Fardh salaahs. It is performed between late afternoon and sunset.

Aws: One of the two prominent tribes of the Ansaar. The other was the Khazraj tribe.

Awqiya: The equivalent of 40 Dirhams, with one Dirham equal to approximately 3.1g of silver.

B

Badr: A place approximately 160 km south of Madinah where the Muslim army led by Rasulullaah ﷺ fought the Mushrikeen army in the first battle that the Muslims ever fought. Although only 313 in number and extremely short of arms and transport, the Muslims convincingly defeated the Mushrikeen, who numbered more than a thousand and were armed to the teeth. This battle took place two years after Rasulullaah ﷺ migrated to Madinah and is known as the Battle of Badr.

Bani Israa'eel: Literally translated as "The children of Israa'eel". Israa'eel was the title of Hadhrat Ya'qoob رَضِيَ اللَّهُ عَنْهُ, who was the son of Hadhrat Is'haaq رَضِيَ اللَّهُ عَنْهُ and the grandson of Hadhrat Ibraheem رَضِيَ اللَّهُ عَنْهُ. The Bani Israa'eel are therefore the descendants of Hadhrat Ya'qoob رَضِيَ اللَّهُ عَنْهُ. They are more commonly known as the Jews.

Baqi: Also known as Jannatul Baqi or Baqi'ul Gharqad. This is the graveyard of Madinah.

Barzakh: The stage of existence between the time when a person passes away

until the time when he is resurrected on the Day of Qiyaamah. It is commonly referred to as a person's "existence in the grave".

Battle of Ahzaab: Also called the Battle of the Trench or the Battle of Khandaq, which was fought in 5 A.H. When the combined armies of the Jews and various Mushrikeen tribes decided to attack Madinah, the Sahabah ﷺ dug a trench around the city to keep them at bay. The word "Ahzaab" refers to many groups or armies, while the word "Khandaq" means "trench" - hence the names of the battle.

Battle of Badr: see Badr

Battle of Tabook: see Tabook

Battle of Uhud: see Uhud

Bay'ah: A pledge of allegiance, referring to the pledge people take at the hand of their leader, vowing to remain loyal to him.

Baytul Maal: The public treasury of a Muslim country.

Baytul Maqdas or Baytul Muqaddas (Al Quds/Jerusalem): This ancient city is famous in the Muslim world because the Masjidul Aqsa is located in it.

Bid'ah: An act or a belief that is not part of Deen, but understood as such.

-bin-: This word appearing between two names means "the son of". Therefore, Muhammad bin Abdullaah would mean "Muhammad the son of Abdullaah."

-bint-: This word appearing between two names means "the daughter of". Therefore, Aa'isha bint Abu Bakr would mean "Aa'isha the daughter to Abu Bakr".

Bismillaah: *The act of reciting "Bismillaah" or "Bismillaahir Rahmaanir Raheem" (In the name of Allaah, The Beneficant, The Merciful).*

Book of Allaah: see Qur'aan

Bridge of Siraat: This is an extremely precarious bridge spanning Jahannam, which every person will have to cross on the Day of Qiyaamah. Those who fall off will remain either permanently or temporarily in Jahannam, while those destined for Jannah will cross over speedily and enter Jannah.

Bukhari: The most authoritative compilation of Ahadeeth.

C

Conquest of Makkah: This refers to the time when the Muslims under Rasulullaah ﷺ marched into Makkah and captured the city without a war. This occurred in the 8th year after the Hijrah.

D

Dajjaal: Literally translated as "great deceiver". He is referred to in the present Bible as "man of sin" or "the lawless one" (2 Thessalonians 2:8-11). Rasulullaah ﷺ mentioned that he will appear before the Day of Qiyaamah and lead the Kuffaar armies against the Muslim armies. Isa ﷺ will eventually kill him.

Da'wah: Although the word literally refers to an invitation, it is specifically used to describe the act of inviting people towards Islaam.

Day of Qiyaamah: Also known as the Last Day. It is on this day that the world

will come to an end and everything besides Allaah will die. It is described in many verses of the Qur'aan.

Deen: Although this term refers to the religion of Islaam as we know it today, it is also used to refer to any true religion of the past, which Allaah taught man through His Ambiyaa. It should be borne in mind that the religions of the previous prophets are also referred to as Islaam because they all taught people to surrender themselves to Allaah.

Deeni: Related to the Deen, e.g. Deeni matters would refer to matters related to the Deen.

Dhikr: This word refers to the remembrance of Allaah. However, it is often used for the formal repetition of words by which Allaah is remembered, such as repeating the words (لَا إِلَهَ إِلَّا اللَّهُ) "Laa Ilaaha Illalaah" ("There is none worthy of worship but Allaah") or "Allaahu Akbar" ("Allaah is the Greatest"), etc.

Dhimmi: A non-Muslim citizen of a Muslim country.

Dhul Hijjah: The 12th and last month of the Islaamic calendar.

Dhul Qa'dah: The 11th month of the Islaamic calendar.

Dinaar: A coin made of pure gold that was used as a form of currency. It was equal to approximately 4.25g of gold.

Dirham: A coin made of pure silver that was used as a form of currency. It is equal to approximately 3.1g of silver.

Du'aa: A supplication or prayer to Allaah.

Dunya: Arabic term for this world and also commonly used everything worldly. The term is also used to refer to the life of this world, in which case its antonym will be Aakhirah (the life of the Hereafter).

Durood: Also referred to as a salaah on Rasulullaah ﷺ. This term refers to sending salutations to Rasulullaah ﷺ by reciting certain formulations, which all invoke Allaah to shower his choicest mercies on Rasulullaah ﷺ.

F

Fajr: One of the five Fardh salaahs. It is performed between dawn and sunrise.

Fardh (plural - Faraa'idh): Those acts that are obligatory for a Muslim to carry out and are clearly mentioned in the Qur'aan.

Farsakh: A unit of measurement with one Farsakh being equivalent to approximately three miles.

Fataawaa: see Fatwa

Fatwa (plural - Fataawaa): A ruling or verdict passed by a Mufti stating the legal status of an act.

Fay: The booty received from conquered lands when the enemy surrenders without a fight.

Fiqh: Islaamic jurisprudence.

Fir'oun: Normally translated as "Pharaoh". In Qur'aanic terms, it refers to the king of Egypt during the time of Moosa ﷺ. He claimed to be Allaah (May Allaah save us from such utterances).

Fitnah: The term is used very broadly to refer to temptation, trial, chaos and dissension.

Fuqahaa (plural of Faqih): A term used for the recognised jurists of Islaam, who were experts in the science and philosophy of Islaamic law. The term generally refers to the four famous Imaams of the four schools of jurisprudence.

G

Ghilaaf of the Kabah: This is the black drape that covers the Kabah.

H

Haafidh (plural - Huffaadh): A person who has memorised the entire Qur'aan.

Haaji: A person performing or who has already performed Hajj.

Hadhrat: A term of respect used before the name of a person.

Hadith (plural - Ahaadeeth): The words or actions of Rasulullaah ﷺ, which are narrated by his companions (رضي الله عنهم).

Hajar Aswad: Literally translated as "the black Stone". It is a stone mounted on the corner of the Kabah closest to the door. It is highly revered and it is from this point that people begin their Tawaaf.

Hajj: The pilgrimage of Muslims that occurs during the month of Dhul Hijjah. During the Hajj, pilgrims are required to abide by certain restrictions and visit specific sites in and around Makkah, carrying out specific acts. It is obligatory only for those Muslims who have the means to perform it. The pilgrimage to the Kabah that the Mushrikeen used to perform before the coming of Rasulullaah ﷺ was also called Hajj. The Qur'aan makes many references to this "Hajj" of theirs.

Halaal: Something that is lawful in the Shari'ah.

Haraam: Something that the Shari'ah clearly declares unlawful. The prohibition of anything Haraam is mentioned in the Qur'aan.

Hateem: A short semi-circular wall around one side of the Kabah.

Hidaayah: The Arabic term for guidance, especially the guidance Allaah gives people to do good.

Hijaaz, province, western Saudi Arabia, bordering the Red Sea. Makkah and Madinah, are located here. Other population centres in this region include Taa'if and the Red Sea port of Jiddah.

Hijrah: To migrate from one place to another for the pleasure of Allaah. Hijrah is compulsory when it is difficult or impossible for a Muslim to practise Islaam in the place where he lives. The term Hijrah (also spelt Hegira) also refers specifically to the migration of Rasulullaah ﷺ from Makkah to Madinah. It is from this important event that the Islaamic calendar begins, which corresponds to the year 622 AD of the Gregorian calendar. When something had occurred five years after this Hijrah (migration) of Rasulullaah ﷺ, it is said that it occurred in 5 A.H.

Huffaadh: see Haafidh

Hudaybiyyah: A place close to Makkah where the Treaty of Hudaybiyyah was signed by Rasulullaah ﷺ with the Mushrikeen of Makkah. This occurred six years after the Hijrah when the Mushrikeen refused the Muslims entry into Makkah to perform Umrah. Although the clauses of the treaty favoured the Mushrikeen, it was the Muslims who abided by them. Barely a year and a half passed when the Mushrikeen violated the treaty. This violation led to the Conquest of Makkah in the year 8 A.H.

Hayyaakallaah: An expression translated literally as "May Allaah keep you alive".

Hypocrite (known as Munaafiq): A person who is a Kaafir but pretends to be a Muslim. Where Ahadeeth refer to specific hypocrites, these will be those hypocrites who lived in Madinah during the time of Rasulullaah ﷺ.

I

Ibaadah: An act of worship e.g. salaah, Hajj, charity, etc.

Iblees: see Shaytaan

Ijtihaad: *Ijtihaad* briefly refers to applying one's mind to the source references of the Shari'ah to deduce laws that are not explicitly stated. This is, of course, the work of a person whose proficiency in Islaamic jurisprudence is unquestionable.

Ilaah (plural - Aaliha): The Being whom one worships and whom one regards as the being most deserving of worship. Therefore, the Ilaah of Muslims is Allaah and the Ilaah of others are the gods they worship.

Imaan: Although this word is normally translated as "belief" or "faith", its meaning is broader. In summary, Imaan means believing in Towheed and the Risaalah of Rasulullaah ﷺ together with everything else that Rasulullaah ﷺ taught. In addition to believing in all of this, Imaan will be complete only when a person verbally admits this belief. The Imaan of nations that lived before the coming of Rasulullaah ﷺ required belief in Towheed together with the Risaalah of the Nabi (prophet) of their time and whatever he taught them.

Innaa Lillaahi wa Innaa Ilayhi Raaji'oon: Translated as "To Allaah we belong and to Him shall we return". Although this expression is usually used when a person passes away, it is also used to indicate surprise and when some unfortunate event occurs.

Insha Allaah: An Arabic expression meaning, "If Allaah wills". It is commonly used by Muslims when they intend doing something in future. The English equivalent would be "God willing".

Iqaamah: A call similar to the Adhaan but given immediately before the salaah begins.

Isha: One of the five Fardh salaahs. It is performed at night between the time when all light has vanished from the horizon and the time of dawn.

Islaam: (commonly spelt "Islam") The literal meaning of the word "Islaam" is "to surrender" or "to submit" because Islaam teaches one to surrender himself to Allaah's commands. Although the religion taught by Muhammad ﷺ is called Islaam, the religions taught by all the Ambiyaa (prophets) are also referred to as

Islaam because the basic teachings of all prophets were the same. It was the followers of the past religions who changed the teachings of their religions and their names.

Ismul A'zam: Literally translated as "The Most Majestic Name", this is that name of Allaah, taking which any du'aa a person makes will definitely be accepted. The precise name is known only to the very chosen servants of Allaah and has always remained a secret to the masses.

Istighfaar: The act of begging forgiveness from Allaah.

Istinjaa: The act of cleaning one's private areas after relieving oneself.

I'tikaaf: Refers to a person's stay in the Masjid for a period of time without coming out at all during this time. There are many specific laws concerning I'tikaaf.


J

Jamara: One of three pillars in Mina representing the Shaytaan which people performing Hajj pelt as one of the requisites of Hajj.

Jahannam: Commonly translated as "hell" or "hellfire". This is a physical place where people will be punished after the Day of Qiyaamah.

Jannah (plural - Jannaat): Commonly translated as "paradise". It is a physical place of happiness where people with Imaan will live forever after the Day of Qiyaamah.

Jannaat: see Jannah.

Jibra'eel : The archangel Gabriel. He is the leader of all the angels and was responsible for bringing revelation to Allaah's Ambiyaa (prophets.)

Jihaad: Although usually translated as a "holy war", the word "Jihaad" literally means "to make an effort" or "to exert oneself". Therefore, although a physical battle between the Muslims and the Kaafiroon is called Jihaad, any other effort that a Muslim makes for the promotion of the Deen is called Jihaad.

Jinn: A creation of Allaah very much like human beings, except that their origin is from fire. They can assume any form, have amazing powers and are invisible to the human eye.

Jizya: A sum of money that the non-Muslim citizens of a Muslim country pay to the government in exchange for security and other privileges.

Jummua: Friday congregational prayer.

K

Kaafir (plural - Kaafiroon or Kuffaar): Commonly translated "disbeliever" or "rejecter of faith". This term refers to any person who does not have Imaan. Therefore, Jews and Christians may be referred to as Kaafiroon. Although all Mushrikeen may be called Kaafiroon, all Kaafiroon cannot be called Mushrikeen. See also Kufr and Mushrikeen

Kabah: Also referred to as "Baytullaah" ("Allaah's house"), the Kabah is a cube-shaped building situated in the Masjidul Haraam in the city of Makkah. It is

towards the Kabah that Muslims face when performing salaah.

Kaffaara: A penalty that one has to pay for committing acts of sin such as breaking oaths, etc. The Kaffaara for various sins vary according to the sin involved.

Kalimah: The testimony of belief that Muslims recite to confirm their Imaan. The words of the Kalimah are "Laa Ilaaha Illal Laahu Muhammadur Rasulullaah" ("There is none worthy of worship but Allaah and Muhammad e is the Rasul (messenger) of Allaah").

Khadeeja (رضي الله عنها): The first wife of Rasulullaah (ﷺ) who assisted Islaam tremendously and passed away in Makkah before Rasulullaah (ﷺ) migrated to Madinah.

Khalifah (plural - Khulafaa): A title used for the leader of the Muslims. The title was first used for Hadhrat Abu Bakr (رضي الله عنه), who succeeded Rasulullaah (ﷺ) as the leader of the Muslims. The word 'Caliph' is commonly used.

Khandaq: see Battle of Ahzaab

Kharaaj: The Zakaah due on crops.

Khaybar: A place where the Jews of Madinah took residence after being expelled from Madinah for betraying the Muslims. It is located approximately one hundred miles north of Madinah.

Khazraj: One of the two prominent tribes of the Ansaar. The other was the Aws tribe.

Khilaafah: Term of serving as Khalifah/position of being the Khalifah.

Khulafaa: see Khalifah

Khulafaa Raashideen: The term is translated as 'the rightly guided Khulafaa' (see Khalifah above). According to consensus of the Ummah, the "Khulafaa Raashideen" refers to Hadhrat Abu Bakr (رضي الله عنه), Hadhrat Umar (رضي الله عنه), Hadhrat Uthmaan (رضي الله عنه) and Hadhrat Ali (رضي الله عنه).

Kisra: A title used for the emperors of the Persian Empire.

Kuffaar: see Kaafir

Kufr: Commonly translated as "disbelief". Kufr is the opposite of Imaan so when it is stated that a person commits Kufr, it means that he either disbelieves in Allaah, in the Nabi (prophet) of the time (Rasulullaah (ﷺ) in our times) or anything that is clearly mentioned in the Qur'aan.

L

Laa Ilaaha Illallaah: The first part of the Kalimah, translated as "There is none worthy of worship but Allaah". see Kalimah and Imaan

Laat: One of the idols that the Arab Mushrikeen worshipped during the Period of Ignorance.

Laylatul Qadr ("The night of Qadr"): This is an unspecified night during the Ramadhaan of each year in which a person carrying out an act of Ibaadah will receive the reward of doing the act for a thousand months. The virtues of this night are mentioned in *Surah Qadr* (Surah 97).

Lowhul Mahfoodh: Translated as the "Protected Tablet". It is a book in the heavens where Allaah has recorded every event that has taken place and that is to take place. Everything written there will definitely take place and none can alter it.

M

Madinah: A city in Arabia. Rasulullaah ﷺ migrated to Madinah after he was compelled to leave Makkah and he lived there until his demise. He is buried in Madinah.

Maghrib: One of the five Fardh salaahs. It is performed between sunset and the period when all light vanishes from the horizon.

Mahr: The dowry that is paid to the bride upon marriage.

Mahram (plural - Mahaarim): Someone whom one is not allowed to marry, such as one's father, mother, brother, sister, etc. A list of Mahaarim is mentioned in verses 22, 23 and 24 of Surah Nisaa (Surah 4). Someone whom one is allowed to marry is referred to as a non-Mahram.

Makkah: A city in Arabia where Rasulullaah ﷺ was born. It is also referred to as Bakkah. The Kabah is situated in this city.

Malaa'ikah: The Arabic term for the angels. It is the plural of 'Malak'.

Maqaam of Ibraheem ﷺ: The word "Maqaam" refers to a place where one stands and is therefore commonly translated as "station". The Maqaam of Ibraheem ﷺ is the rock which Allaah provided for Ibraheem ﷺ to stand on while he was building the Kabah. The rock would rise into the air whenever Ibraheem ﷺ needed to go higher as he built the walls.

Marwa: see Safa.

Masjid (plural - Masaajid): Normally referred to as a mosque, a Masjid is a place where Muslims perform their salaah in congregation.

Masjidul Haraam: The Masjid surrounding the Kabah.

Masjidun Nabawi: Translated as the "Masjid of Rasulullaah ﷺ", it is the Masjid in Madinah that was built during the time of Rasulullaah ﷺ and where his grave is today.

Mayta: Commonly translated as "carion", the Arabic word "Mayta" refers to the meat of animals that die without being slaughtered in the name of Allaah as well as the meat of a limb that is removed from a living animal. The only lawful things that can be eaten without slaughtering are fish and locusts.

Men of Suffa: see Suffa

Mina: A place situated approximately 4 km outside Makkah. People performing Hajj spend most of their time here.

Mithqaal (plural: Mathaaqeel): One Mithqaal equals approximately 4.4g of silver

Mu'adhin: The person who calls out the Adhaan. see Adhaan

Mubaahala: When two conflicting parties collectively make du'aa to Allaah that He should destroy the party that is wrong.

Mudd: One Mudd is equal to approximately 800g.

Muhaajir (plural - Muhaajireen): This term refers to a person who makes Hijrah i.e. who migrates for the pleasure of Allaah. The term Muhaajireen is generally used to refer to the first Muslims who migrated from Makkah to Madinah.

Muhaajireen: see Muhaajir

Muhammad ﷺ: The last Nabi (prophet) whom Allaah sent to mankind. He was born in Makkah in 570 AD and passed away in Madinah in 632 AD. All Muslims follow his teachings.

Muharram: The 1st month of the Islaamic calendar.

Mujaahid (plural - Mujaahidoon/Mujaahideen): Although the word is general used to refer to a person fighting in Jihaad, it also refers to a Muslim who is engaged in any effort to propagate Islaam. This is because it essentially refers to any person engaged in any of various forms of Jihaad. **see Jihaad**

Mujaahideen: see Mujaahid

Mu'min (plural - Mu'minoon or Mu'mineen): A person who has Imaan.

Mu'minaat: feminine of Mu'mineen and Mu'minoon.

Mu'mineen: see Mu'min

Mu'minoon: see Mu'min

Munaafiq (plural - Munaafiqeen): see hypocrite

Murtad (plural - Murtaddeen): Commonly translated as an apostate or renegade. A Murtad is a Muslim who forsakes Islaam either by adopting another religion, by rejecting a fundamental of Islaam or by doing or saying anything that removes him/her from the fold of Islaam.

Murtaddeen: see Murtad

Musaafir: Although commonly translated as "a traveller", the word technically refers to a person who has travelled a specific distance. Depending on other factors such as the duration of the person's stay in another place, the Musaafir will perform only two Rakaahs Fardh salaah instead of four Rakaahs. The detail of this are plenty and should be sourced from reliable Ulema.

Mushrik (plural - Mushrikeen): A person who commits shirk. **See Shirk**

Mushrikeen: see Mushrik

Muslim ^(meaning 1): **Muslim (plural - Muslims):** The word literally means "one who has surrendered his will to Allaah". However, it commonly refers to a person who follows the Deen (religion) of Islaam.

Muslim ^(meaning 2): One of the most authoritative books of Ahadeeth, usually regarded as second only to Bukhari.

Mutashaabih (plural - Mutashaabihaat): These are those verses of the Qur'aan that are not as clear as the "Muhkamaat" in their interpretation. Their meanings are best known to Allaah. Allaah says about these verses, "None knows their interpretation but Allaah" [Surah 3, verse 7]. It is necessary to interpret these verses only in a manner that does not contradict what the Muhkam verses mention. When a suitable interpretation cannot be found, one should not delve too deeply into their meanings because the injunctions of Islaam are clearly mentioned in the Muhkamaat verses and failure to perfectly interpret the

Mutashaabihaat will not affect a person's life.

N

Nabi (plural - Ambiyaa): A prophet whom Allaah sends to guide people. The term Nabi is generally regarded to be synonymous with the term Rasool. The Ambiyaa were sinless and fulfilled their duties. See Rasool

Nabi ﷺ: Refers to Rasulullaah ﷺ.

Nafil (plural - Nawaafil): An act of worship that is optional and not enforced by the Shari'ah. Doing it will earn reward while it will not be sinful to omit it.

Nafs: Literally translated as the 'soul', the term more specifically refers to the evil dimension of the soul. It is also translated as 'carnal passions'.

Nawaafil: see Nafil

Non-Mahram: see Mahram

Nubuwwah: synonym of Risaalah, see Risaalah

P

Period of Ignorance: This refers to the period in Arabia before Rasulullaah ﷺ brought the message of Islaam.

Q

Qaari (plural - Qurraa): While the term is generally used to describe person who is proficient in reciting the Qur'aan, during the early days of Islaam, it was used only for people who together with being able to recite the Qur'aan proficiently, also had a deep understanding of the exegesis and interpretation of the Qur'aan.

Qafeez: A unit of weight with one Qafeez equal to approximately 19.2kg.

Qamees: A long, loose tailored upper garment.

Qibla: The direction a person of any religion faces when praying. However, in common usage it refers to the direction Muslims face while performing salaah, which is towards the Kabah in Makkah. When Rasulullaah ﷺ arrived in Madinah, the Qibla of the Muslims was Baytul Maqdas for a short while. Thereafter, the direction of the Qibla was permanently changed to the Kabah.

Qiraa'ah: While the term generally refers to the recitation of the Qur'aan, it also refers to the various modes of Qur'aanic recitation.

Qisaas: Literally translated as retaliation, Qisaas refers to the punishment meted out to persons who inflict such wounds to others that can be inflicted to them in exactly the same manner. The execution of a murderer is also referred to as Qisaas because it entails taking the murderer's life as retaliation for the life he took.

Qiyaamah: see Day of Qiyaamah

Qiyaamul Layl: Literally translated as "standing during the night". The term refers to standing in salaah and also engaging in other acts of worship during the night, especially performing the Tahajjud salaah.

Qur'aan: The final divine scripture which Allaah revealed to Rasulullaah ﷺ in

the Arabic language. It is also commonly referred to as Kitaabullaah ("The Book of Allaah").

Quraysh: The Arab tribe that dominated Makkah during the time of Rasulullaah ﷺ. Other Arab tribes held them in high regard. Rasulullaah ﷺ belonged to this tribe.

Qurraa: see Qaari

R

Rabb: Although normally translated as "Lord", this translation falls far short of explaining the meaning of the word Rabb. The word Rabb refers to the Being Who creates, nurtures, sustains, controls and owns the entire creation. There is therefore no English word that can adequately translate it.

Rajab: The 7th month of the Islaamic calendar.

Rakaah: A unit of salaah. The salaah of a Muslim usually comprises of a few Rakaahs.

Ramadhān: The ninth month of the Islaamic calendar during which Muslims have to fast.

Rasool (plural - Rusul): Literally translated as messenger, the term almost always refers to a Nabi (prophet) of Allaah. The term can also refer to others who are sent by another to fulfil a particular task e.g. the angels of death are also referred to as Rusul because they are sent to take the souls of people. While the term Rasool is generally used synonymously with the term Nabi, Ulema generally regard a Rasool to be a Nabi who receives his own Shari'ah. See Nabi

Rasulullaah ﷺ: The term literally means "The messenger of Allaah" and is popularly used throughout the Muslim world to refer to Allaah's final Rasul (prophet) Muhammad ﷺ.

Risaalah: This term refers to a person's position as Allaah's prophet and is usually translated as Risalaat "prophethood". For a person's Imaan to be valid, s/he has to believe in the Risaalah of Rasulullaah ﷺ i.e. s/he has to believe that Rasulullaah ﷺ is Allaah's final messenger. For the people before Rasulullaah ﷺ, it was necessary for them to believe in the Risaalah of the Nabi (prophet) ﷺ whom Allaah sent during their time.

Ruku: The bowing posture in salaah which precedes the prostration.

Rusul: see Rasool

S

Saa: One Saa is equal to approximately 3.2kg.

Sacred Months: These are the months of Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab. The Arabs always regarded these four months as months in which no warfare should take place. However, this does not apply any longer and fighting a war during these months is not prohibited in Islaam.

Sadaqah: Charity given for the pleasure of Allaah other than zakaah.

Sa'ee: One of the rituals of Hajj and Umrah in which a person has to proceed

back and forth seven times between the hills of Safa and Marwa.

Safa and Marwa: Two hills in Makkah, close to the Kabah. Muslims performing Hajj and Umrah are required to walk between these hills seven times.

Safar: The 2nd month of the Islaamic calendar.

Sahabah ﷺ: The companions of Rasulullaah ﷺ. The term refers to any person who saw Rasulullaah ﷺ and who lived and died as a Muslim.

Sahabi: Singular of Sahabah. **see Sahabah**

Sajdah: Technically, Sajdah refers to prostrating before Allaah in salaah and is a form of worship. The act denotes placing the forehead on the ground as a sign of total submission and humility in front of Allaah. However, the term is sometimes used to mean submission and bowing down.

Sehri: A meal that a person intending to fast for the day eats just before dawn.

Shaam: Although this word is commonly translated as Syria, it refers to a large area of the Middle East including parts of modern-day Syria, Palestine, Israel, Jordan and Lebanon.

Shahaadah: A testimony of belief similar to the Kalimah but stated with different words. The words of the Shahaadah are: "Ash Hadu Allaa Ilaaha Illallaahu wa Ash Hadu Anna Muhammadan Abduhu wa Rasooluh" ("I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is His servant and Rasul (messenger)"). **see Kalimah**

Shaytaan (plural - Shayaateen): This term refers specifically to the devil Satan, who is a Jinn. However, it is also used generally for all other individuals from Jinn and mankind who create mischief among people. He is also referred to as Iblees.

Shari'ah: The code of law that governs the lives of Muslims. The term may also be used for the code of religious laws that governed the lives of nations of the past who followed other prophets.

Shirk: Usually translated as "polytheism", "Shirk" is the opposite of Towheed. "Shirk" refers to worshipping several deities, whether Allaah is included among these or not. "Shirk" also includes attributing such qualities to others, which belong to Allaah alone. For example, it will be said that a person is committing "Shirk" if s/he believes that a being besides Allaah can see and hear everything. A person who commits "Shirk" is called a Mushrik.

Siddeeq (plural - Siddeeqeen): Literally translated as "one who is extremely truthful". This title is reserved for people who are extremely true in their beliefs. It is therefore used for people who were closest to the Ambiyaa and who accepted the message of the Ambiyaa without hesitation. This title is sometimes also used for the Ambiyaa themselves.

Siddeeqeen: **see Siddeeq**

Siraat: **see Bridge of Siraat**

Subhaanallaah: A common Arabic term translated as "Glory be to Allaah" which is said to express that Allaah is totally without any partners. The expression is generally referred to as "Tasbeeh" and may also be used to express astonishment.

Suffa: A raised platform in the Masjid of Rasulullaah ﷺ where the "men of Suffa" lived. These were poor Muslims who had neither family nor homes nor occupations in Madinah. Their number varied as many more joined and others became independent and left.

Sunan: see Sunnah

Sunnah (plural - Sunan): The word literally means "a practice" and refers to a practice of Rasulullaah ﷺ. The term "Sunnah" may also be used as a collective noun to refer to all the practices and teachings of Rasulullaah ﷺ. The term may also be used for the practices of other people such as the Sahabah ﷺ. However, in such cases it will not be used by itself e.g. it will be said "the Sunnah of the Sahabah ﷺ" or "the Sunnah of our predecessors".

Surah: A chapter of the Qur'aan. There are 114 Surahs in the Qur'aan. (Although the proper plural of the word Surah is "Suwar", we have used the word Surahs to indicate the plural to make understanding easy since the proper plural is not commonly used among English speakers.)

T

Taabi'een: Muslims who saw the Sahabah ﷺ.

Tableegh: This term refers to propagating Islaam.

Tabook: A place approximately 700km from Madinah where the Muslims camped to meet a large Roman army. However, the Roman army failed to appear and the Muslims consolidated their control over the region. Although no battle took place, the expedition is known as the Battle of Tabook. This took place in the 9th year after the Hijrah. It was the final expedition which Rasulullaah ﷺ personally led and the journey proved to be very tedious and trying for the Muslims because of the extremely long journey and scorching heat.

Tahajjud: A non-obligatory salaah performed between the Isha and Fajr salaahs, preferably just before dawn. The merits of this salaah are tremendous.

Takbeer: see "Allaahu Akbar"

Talbiya: A short Arabic sentence that people continuously recite while performing Hajj and Umrah.

Taqdeer: The term refers to predestination. It is one of the core beliefs of a Muslim that everything good and bad has been predestined by Allaah. While Allaah has given man a choice to do good or bad, the outcome is determined by Allaah.

Taqwa: Although commonly translated as "fear for Allaah" or "piety", the word Taqwa refers to such consciousness of Allaah or such piety that drives a person to carry out all Allaah's commands and to stay away from everything that Allaah has prohibited.

Tasbeeh (plural - Tasbeehaat): The term refers to glorifying Allaah using words like "Subhaan Allaah" ("Glory be to Allaah"), "Subhaana Rabbiyal A'laa" ("Glory be to my Rabb, the Most High") and other similar words.

Tasbeehaat: see Tasbeeh

Tashahhud: A specific du'aa recited while sitting after every two Rakaahs of salaah.

Taubah: Repentance.

Tawaaf: The act of walking around the Kabah seven times in an anti-clockwise direction.

Tawakkul: The term refers to placing one's trust in Allaah and to rely only on Allaah under all circumstances.

Tayammum: A form of ablution that takes the place of Wudhu and Ghusl. One may perform Tayammum only when water for Wudhu or Ghusl is completely unavailable, inaccessible or when its use will cause one severe harm. Tayammum simply comprises of striking one's hands on sand and passing the hands over the entire face and arms. There are many laws attached to its performance and reasons for performance. These laws are mentioned in the detailed books of Islaamic jurisprudence.

Thareed: A dish prepared when bread is broken into curried meat.

Towheed: Usually translated as "Oneness of Allaah" or "Islaamic monotheism". Towheed refers to worshipping Allaah Only and firmly believing that the qualities of a deity belong only to Him.

Treaty of Hdaybiyyah: see Hdaybiyyah

U

Uhud: The name of a mountain on the outskirts of Madinah which was the site for the Battle of Uhud. This battle took place three years after Rasulullaah (ﷺ) migrated to Madinah. During this battle, the Muslims numbered about a thousand while the Kuffaar numbered over three thousand. Rasulullaah (ﷺ) suffered some injuries during this battle.

Ulema: see Aalim

Umar (رضي الله عنه) (Hadhrat Umar bin Khattaab (رضي الله عنه): He was one of the most eminent Sahabah (رضي الله عنه), the father-in-law of Rasulullaah (ﷺ) and the second Khalifah of Islaam.

Ummah: The word literally means "nation". The Ummah of Rasulullaah (ﷺ) refers to the followers of Rasulullaah (ﷺ).

Ummahaatul Mu'mineen: see Ummul Mu'mineen

Ummu-: A prefix meaning "mother of". Therefore, Ummu Abdillaah would mean "The mother of Abdullaah".

Ummul Mu'mineen (plural: Ummahaatul Mu'mineen): A title used for the wives of Rasulullaah (ﷺ). It is translated as "Mother of the Mu'mineen".

Uthmaan (رضي الله عنه) (Hadhrat Uthmaan bin Affaan (رضي الله عنه): He was one of the most eminent Sahabah (رضي الله عنه), the son-in-law of Rasulullaah (ﷺ) and the third Khalifah of Islaam.

Uzza: An idol that the Arab Mushrikeen worshipped during the Period of Ignorance.

W

Wahi: This refers to the revelation that Allaah sent to His Ambiyaa (prophets.)

Waleemah: A meal hosted by the groom to celebrate his marriage.

Wasaq: A unit of weight with one Wasaq being equal to approximately 192kg.

Wudhu: Generally translated as ablution. It is a form of purifying oneself before performing salaah and before doing certain other acts of worship. There are many details pertaining to wudhu, which are mentioned in the detailed books of Islaamic jurisprudence.

Y

Ya'jooj and Ma'jooj: Commonly translated as Gog and Magog. Authentic Ahadeeth make it clear that the Ya'jooj and Ma'jooj are powerful human tribes whose numbers are so large that they cannot be counted. They are trapped behind a wall that the king Dhul Qarnayn erected [see verses 92-99 of Surah 18] and they will appear only before Qiyaamah.

Yathrib: The old name of Madinah which was used before Rasulullaah ﷺ arrived there.

Z

Zakaah: Normally referred to as a "poor due". Although the word is sometimes used for charity in general, it refers specifically to the charity which Muslims annually give to the poor. Muslims who possess a specific minimum amount of wealth for an entire year need to pay zakaah, which is calculated at 2.5% of their surplus wealth.

Zuhr: One of the five Fardh salaahs. It is performed between midday and late afternoon.

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## Glossary of Symbols

- ﷺ: Read as "Alayhis Salaam", this Arabic term means "Peace be upon him" and is used as a term of respect and a prayer after the names of Allaah's Ambiyaa (prophets) and angels.
- ﷺ: Read as "Alayhimus Salaam", this Arabic term means "Peace be upon them" and is used as a term of respect and a prayer after the names of Allaah's Ambiyaa (prophets) and angels.
- ﷺ: Read as "Radhi Yallaahu Ta'aalaa Anhu", this Arabic term means "May Allaah be pleased with him". It is used as a term of respect and as a prayer after the name of any one of the male Sahabah ﷺ.
- ﷺ: Read as "Radhi Yallaahu Ta'aalaa Anhaa", this Arabic term means "May Allaah be pleased with her". It is used as a term of respect and as a prayer after the name of any one of the female Sahabah ﷺ.
- ﷺ: Read as "Radhi Yallaahu Ta'aalaa Anhumaa", this Arabic term means "May Allaah be pleased with the two of them". It is used as a term of respect and as a prayer after the name of any two male or female Sahabah ﷺ.
- ﷺ: Read as "Radhi Yallaahu Anhum", this Arabic term means "May Allaah be pleased with them". It is used as a term of respect and as a prayer after the word "Sahabah" or after the names of a few Sahabah.
- ﷺ: read as "Sallallaahu Alayhi wa Sallam" and is used after the name and titles of Rasulullaah ﷺ. The term means "May Allaah shower mercy and peace on him" i.e. on Rasulullaah ﷺ.
- ﷺ: Read as "Rahima Hullaah Ta'aalaa", this Arabic term means "May Allaah have mercy on him". It is used as a term of respect and as a prayer after the name of any pious person.
- ﷻ: Read as "Tabarak wa Ta'aalaa", this Arabic term means "The most honoured and mighty". It is used only after the name of Allaah.

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